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CONTENTS

APOSTOLIC CONSTITUTION PROCLAIMING HOLY YEAR EXTRAORDINARY FOR 1929 288
CONDITIONS AND FACULTIES OF CONFESSORS FOR THE JUBILEE INDULGENCE OF THIS YEAR 295
The Rev. VALENTINE T. SCHAAF, O.F.M., J.C.D., Catholic University of America.
TEMPORAL SOVEREIGNTY AS DISTINCT FROM TEMPORAL POWER 305
The Rev. MARTIN E. GOUNLEY, C.SS.R., Ph.D., Esopus, New York.
SHOULD THE CULT OF ST. JOSEPH BE EXTENDED? 225
The Rev. EDWIN G. KAISER, C.PP.S., S.T.D., Carthagena, Ohio.
HOLY ORDERS AND ORDINATION 233
The Rev. JOSEPH BRUNEAU, SS., Litt.B., S.T.D., Baltimore, Maryland.
THE PERSONAL WORK OF THE PRIEST 246
The Rev. JOHN O'GRADY, Ph.D. Washington, D. C.
THE ARCHBISHOP'S POCKET-BOOK: Religious Teaching in Our Schools 255
DO PRIESTS DEPEND TOO MUCH ON VOLUNTEER CO-OPERATION? 264
The Rev. EDWARD F. GARESCHE, S.J., Milwaukee, Wisconsin.
OBLIGATIONS OF BAPTISMAL SPONSORS. III 276
The Rev. FRANCIS DOMINIC McSHANE, O.P., S.T.L., Brookland, D. C.
TITULAR FEAST OF BLESSED CHURCHES 308
FROM WHICH SIDE DOES CELEBRANT ENTER SANCTUARY, FOR MASS? 312
HOLY OILS 313
HOLY SATURDAY 314
OMITTING THE PASSION ON PALM SUNDAY 315
REPOSITORY ON HOLY THURSDAY 315
THE WORK APPROPRIATED TO THE HOLY GHOST 316
EPISCOPUS.

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

Apostolic Constitution Proclaiming Holy Year Extraordinary in Celebration of the Sovereign Pontiff's Sacerdotal Jubilee 288

STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month 295

Jubilee on the Occasion of the Fiftieth Anniversary of Ordination of Pope Pius XI. (*The Rev. Valentine T. Schaaf, O.F.M., J.C.D., Catholic University of America.*) 295

The Roman Question. (*The Rev. Martin E. Gounley, C.SS.R., Ph.D., Esopus, N. Y.*) 305

Office and Mass of Dedicatio Ecclesiae to be Said on Sunday 307

Titular Feast of Blessed Churches 308

Nuptial Blessing Outside of Mass 310

"Was Jesus Christ Always Man?" 311

Celebrant Entering Sanctuary for Mass 312

Holy Oils 313

Holy Saturday 314

Omitting the Passion on Palm Sunday 315

Repository on Holy Thursday 315

The Work Appropriated to the Holy Ghost. (*Episcopus*) 316

What is Solemn Benediction? 317

CRITICISMS AND NOTES:

Chetwood: God and Creation 318

Lattey: The Church 319

Bittremieux: Doctrina Mariana Leonis XIII 320

Legendre: Le Pays Biblique 321

McWilliams: Cosmology 322

McCormick: Scholastic Metaphysics 324

Von Keppler—MacDonald: The Advent Epistles and Gospels Homiletically Explained 326

Von Keppler: Wasser aus dem Felsen 326

Kirsch: The Classics, Their History and Present Status in Education 327

Osgood: Old Time Church Drama Adapted 328

LITERARY CHAT 330

BOOKS RECEIVED 333

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. X.—(LXXX).—MARCH, 1929.—NO. 3.

SHOULD THE CULT OF ST. JOSEPH BE EXTENDED?

SOME time ago Father Joseph Bover, S.J., professor in the College of St. Ignatius in Barcelona, advocated an enlargement of the liturgical honors bestowed upon St. Joseph. In a book entitled *De Cultu St. Josephi Amplificando,* covering more than sixty pages, he espouses this worthy cause with a perspicacity of reasoning and wealth of citation that are truly admirable.

He urges a renewal of the petitions already made to the Holy See, requesting the following:

1. That the name of St. Joseph be inserted in the Mass,
   (a) in the prayers said at the foot of the altar, namely in the Confiteor immediately after the name of the Blessed Virgin Mary;
   (b) in the oration "Suscipe, Sancta Trinitas," likewise next to the name of Mary;
   (c) in the Canon of the Mass in the "Infra Actionem," following the words "Domini nostri Jesu Christi," so that we would read: "Domini nostri Jesu Christi, *eiusdem virginis sponsi beati Joseph,* sed et," etc.;
   (d) in the prayer after the Pater Noster, namely the "Libera nos" following the name of Mary.
2. That in the Litanies of the Saints, after the triple invocation of the Blessed Virgin, there follow a dual invocation of St. Joseph in the following manner:

   "Sancte Joseph, ora—"

   "Sponse Mariae Virginis, ora—" or "Sponse Deiparae Virginis, ora—"

The learned theologian further desires that the Spouse of Mary be honored "cultu protoduliæ". In order to avoid misunderstanding we hasten to add that no encroachment on the honor due to Mary is here intended. Honor due to her is altogether singular and extraordinary and is called *hyperdulia*. The honor due to St. Joseph, we contend, is superior to that due any other saints and for that matter also the angels. He is "primus in communi dulia".[1] Thus when we speak in these pages of St. Joseph as being above all saints we mean always to except the Blessed Queen of Angels and Saints.

It may seem at first sight that the position of Father Bover is bold and not worthy of very serious consideration; but, as he shows, he is merely urging what has already been favored by a large number of cardinals and bishops. In the year 1869 these same requests, signed by many bishops, were presented to the Congregation of Rites. The Congregation itself made no response, but the consultor to whom the petition was referred replied in the negative on all points except the elevation of the solemnity of the feast of the Patronage of St. Joseph to the rank of first class with octave for the Universal Church. A similar petition, signed by six hundred cardinals and bishops, was submitted to Pope Leo XIII, and met with a similar fate, because the Congregation felt that "ordinem immutaret iamdiu in Ecclesia sapientissime praestitutum."[2]

Despite this rebuff, it seems to us that there is every reason to hope for the ultimate realization of the aims of those who signed the petitions; and that now we can confidently look forward to their eventual acceptance by the Holy See. The reasons for this assertion rest on the fact that the Church herself has in these last decades heaped new honors upon the Saint, honors which are given to none other. Likewise, as Father Bover points out, the dogmatic foundation for these petitions has become better understood and more clearly explained. In fact, documents emanating from the Holy See justify the fondest expectations of those theologians who desire the grant of the requests. And the objections on the score of changing rites long established without variation in the Church can easily be met, in view of the latest studies, especially on the history of the Mass.

[1] Cf. Lepicier, *De Sancto Joseph*, Pars III, art. 2, no. 7, note 4.

[2] *Decr. authen.*, N. 3789, Vol. III, page 234.

The preference which the Church shows for St. Joseph, especially in the last pontificates, is evident from the fact that the Universal Church honors him by two feasts of the first class. She accords his Mass a proper Preface. The Litany in his honor is one of the small number approved for public use. In the new Ritual we find that the name of St. Joseph has been added in many places: in the "Commendatio animae" it is inserted with that of Mary, in the "Proficiscere", thus: "in nomine beati Josephi, inclyti eiusdem Virginis Sponsi". In the "Commendo te" (which is the fourth oration in the "Commendatio animae") the words "sanctus Joseph, morientium patronus dulcissimus, in magnam spem te erigat" have been placed next to the reference to Mary. There have been added two new orations to the "Commendatio animae", one to Mary and one to Joseph, patron of the dying. Likewise in the "Expiratio" we now find his name in five ejaculations. To this list of Father Bover's we add the insertion in the Divine Praises of the words: "Blessed be St. Joseph, her most chaste spouse".

In view of the fact that we have before us honors bestowed upon St. Joseph only in the last four pontificates (from Pius IX on) we have good reason to claim that the Church is aiming at bringing her liturgy throughout into perfect agreement with the exalted position which St. Joseph occupied on earth and holds in heaven.[3] It is quite apparent that she wishes to accord him honors beyond those of any other saint. This gives us ground to hope that still further changes in the liturgy will be made in accordance with those of the past seventy years.

It is necessary in this important question, involving as it does a change in the Church's liturgy, that we find a dogmatic basis for our claims. We consider the arguments advanced by the work before us entirely conclusive. All will concede that the greater the saint, the greater should be the honor accorded him in the liturgy of the Church, especially when his greatness is so obvious. Now, the dignity of St. Joseph is evidenced by the fact that he is true spouse of Mary and true father of Christ. The true character of his marriage is of the deepest dogmatic significance in showing the greatness of the spouse of Mary. Next to this is his position as true, though

[3] Cf. *Inclytam Patriarcham* of Pius IX.

not natural or physical, father of Jesus Christ. These are the foundation and proof of his sanctity, the reasons for his choice as patron of the whole Church, and for the Church's singular devotion to him.

The dignity of Joseph as true spouse of Mary arises from the fact that by this closest of bonds he, of all creatures, was nearest to her and shared her greatness, approaching it, as Leo XIII says, "ut nemo magis". God gave her Joseph, the learned Pontiff avers, as a spouse, giving not only a companion of life, witness of virginity, defender of honor, but also by the very conjugal bond a participant of her dignity. Hence, basing our claim on the principle that cult is to be commensurate with dignity, we conclude that St. Joseph is to be accorded highest honors next to Mary.

From the fact that Joseph was the true father of Christ (not in the natural or physical order, of course), there follows that there was a relationship between him and the Divine Child, transcending that of any other saint or angel. From this we conclude that he possessed a supremacy of dignity and sanctity and is deserving of a supremacy of honor.

One argument brings out most strikingly the greatness of St. Joseph, namely that, by his marriage to Mary and his consequent paternity over the Divine Child, he is elevated to the hypostatic order and thus transcends in greatness the highest angel or saint. By the design of God the Second Person of the Trinity was to become incarnate not merely of a virgin, but of a virgin united in marriage, and in this marriage Joseph was spouse. He had the rights and duties of true spouse, of father, and head of the family. He had dominion over the sacred body of Mary and only by his consent (perdurante matrimonio) was her virginity preserved. "From this body of Mary was formed the Divine Child incarnate, from the very body which was, as it were, the property of Joseph. He was also guardian of the virginity of this body, of that virginity which in God's plan was a necessary element in the generation of the Divine Offspring. In virtue of this double right over the body of Mary he acquired by double title a right over the Child generated therefrom. Now since the right of a husband over a child of his wife can be only a paternal right, there follows that Joseph had a certain authority over Christ."[4]

[4] *De Cultu St. Josephi Amplificando*, page 24.

This cannot mean authority in the strict sense, but according to a certain becomingness, for Christ is God and cannot be subject to any created dominion. Hence we say that Joseph was placed in the hypostatic order, being the true spouse of her who brought forth the Second Person incarnate, and true father (juridically) of that same Divine Person made man. The husband had as wife the *Dei Genetrix,* the father had as Son the true *Filius Dei.* Now in accordance with the principles of Scholastic theology, an act, or a virtue, or a relation is determined by its object or terminus. But the terminus is the hypostatic union. Consequently the relation of Joseph to Christ and Mary is of the hypostatic order, and Joseph as spouse and father is placed in this order. Hence he transcends in dignity all saints and angels and is worthy of greater honor.

We dismiss very briefly any possible contention that the personal sanctity of Joseph may not have corresponded to his position; this would only be possible if God should have denied the graces suited to his high office, or if Joseph should have failed to coöperate with the abundant graces received, both of which are unthinkable. The very love (and great indeed it must have been) which Christ had for him proves his great sanctity; for the love of Christ, who is God, cannot but be efficacious, making the object of His love worthy of it. There are many other arguments, but we will not tarry with them.

Theologians have been called upon to explain the passage in which our Saviour seems to place John the Baptist above all other saints. However, this passage cannot be urged against the claims of St. Joseph. In Matthew 11:11 we read: "Amen, I say to you, there hath not risen among them that are born of women a greater than John the Baptist; yet he that is the lesser in the kingdom of heaven is greater than he." In Luke 7:28 the following words are found: "For I say to you, among those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he." Father Bover, I believe, gives as good an explanation as we can find anywhere. He notes that if John is meant to be greatest among all men with no exception whatever, then Christ Himself and His Mother would be less than he; which is patently false. It is evident, therefore, that the words are not to be extended to

all men, without any exception. We hold that St. Joseph is excluded because of the conclusive arguments that he is greater than John.

This is evident from the text of St. Luke. The latter is the more specific and determined and hence must interpret the less specific text of St. Matthew. In the text of Luke our Lord says that there is not a greater prophet than John. He who actually saw the Lord and introduced Him is greater than those who merely foretold His coming. The second part of the text makes this all the clearer, for it says that the least in the kingdom of heaven is still greater than John. John, belonging to the Old Testament, though its greatest prophet, is not so great as the least minister of the New. The least ministry in the New Testament is even greater than the greatest of the Old. Hence we see that St. Joseph is in no wise included among those who are less than John. He belongs to the hypostatic order, altogether higher than that of all the Old Testament prophets and of John.

Even though, with Cornelius à Lapide, we should hold that the word *prophet* here means any holy man, still we interpret the words as referring only to the holy men of the Old Testament and in no way including the ministers of the New, much less those who, like Joseph, belong to a higher order than the Apostles themselves.

I do not think that any one will deny the validity of the arguments just given. But the difficulty which is most obvious and seems at first sight insurmountable is the fact that the defenders of an amplification of the cult of St. Joseph urge a change in sacred rites of long standing. This was the objection made by the Sacred Congregation, as we noted above. Of course, no one will maintain that the Church is lacking in power to make the suggested changes. However, they may be slow to concede that the Church will ever be willing to do so. The whole practice of the Church, it will be said, is against it. But a closer examination will reveal that it is rather in accordance with the practice of the Church to permit an orderly and well-guarded development of her ritual in accordance with the development of her doctrine. It is quite patent that she cannot permit any essential variation or addition of rites which would destroy the effect of the sacraments or the sacrifice or

contain false or new doctrine. And even where she may have the power over the form of the sacraments, she still insists on preserving intact the rites as they are. Where there is no question of dogmatic principle involved or of essential rites, she still conserves unchanged those rites which are of great antiquity, unless the gravest reason urge a change. But in the non-essential rites which are not of great antiquity or which have varied in later centuries, she will permit a certain development in harmony with the needs of the times and in accordance with that true progress of teaching which is never wanting.

In our own day we have witnessed rather important changes in the law of the Church, in the missal, the breviary, the ritual. Nor have the changes all been slight. In comparison with these, the changes now advocated surely cannot be considered grave.

The principle laid down by Father Bover will, I believe, be conceded by all. The changes now proposed, he maintains, when compared with the many variations introduced from the time of Gregory the Great to Pius V, cannot be considered essential or grave; the reason for making them seems more than sufficient to justify any change that is not grave and serious. These reasons, as already indicated, are: the greatness of St. Joseph, his holiness, his office as protector and patron of the whole Church; his intimate union with Mary, his true spouse, with whom he would be most becomingly linked in the prayers of the Church; the devotion of the Church to him, greater than that shown any other saint. The harmony of the liturgy would seem to demand that he be shown this singular honor in all places in the liturgy, so that throughout he shall have the principle place next to Mary, as he possesses it in heaven. The ancient character of the rites does not interfere.

In the last pages of his book the author avails himself of the studies of Batiffol[5] and shows that there have been many changes in the missal in precisely those parts where it is now urged that the name of St. Joseph be placed. Thus we find that:

[5] Leçons sur la Messe.

1. The "Confessio" is not only lacking in the ancient Sacramentaries, but was hardly in use before the tenth century; it has admitted many variations in after centuries.
2. The "Suscipe, sancta Trinitas" was not commonly recited before the eleventh century; its formula was not the same as the present one; it first served instead of the "Suscipe, sancte Pater" (oblation of the host).
3. Even the "Intra actionem," where we should expect the greatest difficulty in obtaining our object, seems not to date beyond the sixth century, and considerable variation is found in the list of names up to the eleventh century.
4. The "Libera nos" was inserted by Gregory I, but as late as the tenth and eleventh century there was still permitted a free insertion of names (of saints) on the part of the celebrating Pontiff.
5. The Litanies of the Saints are very ancient, but their form is not unvaried. Dominic and Francis, who are invoked, are not from the early centuries. The name of St. Joseph himself was added only in the eighteenth century. And not long ago there was added: "Ut omnes errantes, etc." Hence the rearrangement according to which St. Joseph would be placed next to Mary and be given a dual invocation could not be called a violation of a fixed and invariable ancient prayer. The emphasis of the greatness of Joseph (by the double invocation, whereas the other saints are accorded only one) would seem to justify the change. Likewise the changes suggested in the Mass, as seen from the above, can hardly any longer be called grave. There is scarce any reason to allege that the "fixa et stabilis antiquitas" of the rites stands in the way.

We cannot but feel, in reading the thorough, though concise, little work of the Jesuit theologian that he has proved his case. Surely new honors to the head of the Holy Family, in this age when family and home are in especial need of protection, seem most befitting. In humble obedience to the Church, who will not fail to come to the right decision, those ardently interested in the cause hope and pray that the next decade will witness the consummation of their desires.

EDWIN G. KAISER, C.PP.S.

Carthagena, Ohio.

HOLY ORDERS AND ORDINATION.

A Study in Historical Theology.

THE last volume from the pen of the late lamented Father Tixeront has just been translated into English. Those who have read his *History of Dogma* or his *Handbook of Patrology* or his *Apologetic Conferences* will expect solid doctrine and an interesting presentation of the subject. Nor will they be disappointed.

Holy Orders and Ordination is the title of the new work.[1] Father Tixeront devoted his whole life to the training of young Levites for the priesthood and to profound researches in the field of Church History, taken in its widest and most complex meaning. It is, consequently, most fitting that his last years were devoted to a subject that so well summarizes and crowns his life work.

The outward appearance of this little volume is modest, like that of its author. And it is like his teaching—which will ever remain one of the most precious memories of the present writer. That teaching was clear, solid, and well-ordered. So is this book, gathering in a few pages what one would have to seek in many learned volumes. We have derived from its perusal and we expect the reader will derive, a great deal of profit both for learning and piety. The author states in his preface that this volume is not a pious commentary on the rite of ordination, such as is given to candidates for Orders during their retreat. Still it seems that nothing can form a better background for such conferences than the reading of this book; because nothing makes more for edification than the exact knowledge of facts and the sense of what the Church wishes to impress on those about to be ordained, for the direction and inspiration of their lives.

In the present Roman Pontifical we have a combination of the old Roman and the old Gallican rites. A new light comes from distinguishing those different elements: the stately, severe, majestic Roman rite and the dramatic, graphic, popular Gallican. At times there seems to be repetition in the Pontifical;

[1] *Holy Orders and Ordination.* Study in the History of Dogma. The Rev. J. Tixeront, translation from the second French edition by the Rev. T. A. Raemers, M.A. B. Herder Book Co., St. Louis; pp. xi-371.

this is owing to the fact that elements of both rites have been preserved side by side, rather than amalgamated.

A quotation will explain:

It seems that the aim of the successive redactors, or of William Durand who definitely gave the main lines of it in the twelfth century, was to lose nothing of what they found in the books of either rite, and of what their predecessors had bequeathed to them. Special circumstances caused new additions to be made to this legacy from the past. It is thus that the translation was made from the rather elementary forms of liturgy prevalent from the fifth to the eighth —and, *a fortiori*, in the third and fourth centuries—to our present ritual, at first sight rather complicated (pp. 210-211).

The Roman and the Gallican rites were in use at Ordinations between the fifth and the eighth century. It was not long, however, before these two rites coalesced first in France, then in Rome itself, where this composite liturgy finally conquered. . . . The quite natural desire to preserve imposing and time-honored ceremonies induced the countries which followed the Gallican rite to preserve from their ancient ritual anything that could be made to agree with the Roman rite. On the other hand, the frequent relations carried on in the ninth and tenth centuries with Rome explain the inroads made by the Gallican rite into Rome itself. Duchesne says: "The Roman liturgy from the eleventh century at the least, is nothing else but the Frankish liturgy such as men like Alcuin, Helisachar, and Amalarius had made it."

Here is the first and at the same time the most important circumstance, which, in the West, gradually led to the amalgamation in its present form of the two rites of Ordination that were in use there from the fifth to the eighth century. Other circumstances were also influential in bringing about this amalgamation. A natural consequence, for instance, of the elevation of subdeaconship to the rank of Major or Sacred Orders shortly before the year 1197, was that the rite by which it was conferred, became more like the one used for the ordination of a deacon. The *Statuta* point out that, before being ordained, door-keepers and acolytes were instructed in the functions they were to fulfil. The formula of this instruction was drawn up, and the practice extended to all the other Orders. Minor Orders were already conferred by the delivery of the instruments of their functions; now the same ceremony was followed for Major Orders. Then, as a consequence of the hylomorphic theory (the theory of matter and form) of the Sacraments, which became completed in twelfth and thirteenth centuries, many theologians per-

suaded themselves that this delivery accompanied by an indicative or imperative form was the essential rite, or one of the essential rites, of Ordination. The same observation applies to the investiture with the insignia and vestments of each order: detailed ritual of conferring, by special ceremonies the several powers (for instance to say Mass and to absolve) already imparted in a general way by the consecratory prayer; complete formulary of examination of the future bishop, already contained in embryonic form in the ancient *Ordines*. All these ceremonies are after all but a natural development of the former ritual of Ordinations, and the explanation of this development is clear enough (pp. 197-199).

We learn there in substance of what our Pontifical is made and under what influences the combination of the Roman and Gallican rites was effected—a very good example of development.

The reader may expect from this book a supplement of historical information on the sacrament of Holy Orders and ordination, such as he may have found, perhaps, in Pourrat's *Theology of the Sacraments*. No one in fact was more enthusiastic about Pourrat's book than Tixeront, once his teacher. Nor did anyone appreciate better the worth of Duchesne's work than Tixeront, his disciple.[2]

Duchesne's *Christian Worship* is quoted in the extract we have just given, and it might be said that texts reproduced *in extenso* in Duchesne's *Christian Worship* would be very useful reading to supplement the perusal of our author. He could easily have quoted them and given us a much larger book. He wanted to remain elementary and accessible to all; but with his critical conscientiousness he warns us that he read all the texts and that he "scrupulously transcribed the expressions of the various texts". His aim is mostly to take us with him through a number of historical questions concerning Orders, questions of the most interesting nature, but not to the exclusion of theology. Though his point of view is not that of the theologian or canonist, both theologians and canonists will learn much from him. For, after all, can one be a good theologian or canonist, if not conversant with history? Is it

[2] It was at the suggestion of Duchesne that he wrote his thesis for the doctorate on the Origins of the Church of Edessa. This was the first doctorate conferred by the Catholic University of Paris, in 1888. A most brilliant and unsurpassed occasion, as the writer, who witnessed it, vividly remembers.

not the lack of historical information which may have caused the unsatisfactory solution given by many to the questions concerning the matter and form of Holy Orders? This is certainly the impression given by the masterly work of Cardinal Van Rossum.[3] Tixeront sides with him because history, in which he is a specialist (however, we knew him also as a most brilliant and illuminating professor of dogma), has a plain and decisive verdict about those questions. Facts are stubborn and cannot be changed.

We quote again:

It is not within the scope of this treatise to discuss in a didactic fashion the matter and form of the different Orders. As the reader is well aware, theologians differ widely as regards the Major Orders of deaconship, priesthood, and episcopate. Still more and more theologians are now holding the opinion which considers the imposition of hands alone, accompanied by prayer, as the matter and form, and consequently the essential rite necessary and sufficient for the conferring of the Sacrament.

The foregoing study on the rites of Ordination in the successive periods of church history furnishes another evident, if not decisive, proof for the reasonableness of this solution. The imposition of hands, accompanied by prayer, seems to be the rite universally used from the very beginning as the rite which designates the Ordination itself. The other rites, considered by some as having equal value —the *traditio* of the book of the Gospels to the deacon, of the chalice and paten to the priest, the imposition of the hand upon each deacon individually, together with the formula "Accipe Spiritum Sanctum ad robur", etc., the second imposition of hands upon the priest with the words "Accipe Spiritum sanctum, quorum remiseris peccata," etc., the formula "Accipe Spiritum sanctum," pronounced over the candidate for the episcopate by the three consecrating bishops who touch his head—all these rites and formularies, as I have said, were introduced at a more recent date. In order, therefore, to hold to the opinion that they are essential conditions for the conferring of deaconship, the priesthood, and the episcopate, one must admit, first, that the Church has the power to modify the essential conditions established by Jesus Christ and His Apostles for the valid conferring of these Orders and, secondly, that the Church has effectively introduced changes. One would also have to admit, if we interpret strictly the decree of Eugene IV to the Armenians, that she has the power to substitute, and has indeed substituted, the

[3] *De Essentia Sacramenti Ordinis*, Freiburg, B, 1914.

traditio of the instruments in the case of Ordination to the priesthood and the *traditio* of the book of the Gospels in the case of Ordination to the diaconate, for the ancient imposition of hands. Such a procedure is not at all likely; at any rate, it is impossible to prove that it actually took place.

Let us simply say, therefore, that the essential rite for deaconship, the priesthood, and the episcopate is and will remain the imposition of hands, accompanied by prayer, such as has always been in use from the beginning, and that the other ceremonies above mentioned are only secondary rites, which, used at first in some particular churches, crept into the liturgy of nearly every church, until the Roman Pontifical finally made them its own. They are unquestionably excellent rites and the ruling is a wise one that they should be supplied whenever, for some reason, they have been omitted. Their main purpose is to stress explicitly the powers and grace conferred by the Sacrament. They are no more, however, than complementary rites to which we cannot ascribe the special effect of Ordination (pp. 238-241).

The above quotation implies a deep knowledge of the dogmatic aspect of the questions, and gives plainly, bluntly perhaps, a solution to some of them, v.g. the power of the Church over the sacraments. It will be interesting to see the reaction of theologians.

But the theological side of this book is not confined to questions of ritual. Our author soars in a loftier realm. He carries us into the region of the highest dogmatic subjects: for example, the priesthood of Christ, mediator by His Incarnation; His sacrifice, characterized as absolute, complementary, efficacious, perpetual, real, and representative; the sacrificial nature of the Last Supper; the efficacy given by the Cross to the Mass. In the light of recent controversies on the occasion of the writings of Father de la Taille, S.J., and of Father Lepin, S.S., about the true and best conception of the sacrifice of Christ, it proves extremely interesting to see what Tixeront has to say on those questions.

Are we to infer that Jesus Christ was a priest merely by reason of His Incarnation; that He was *naturally* a priest, in about the same way, for instance, as He was King and Master of creation through His Incarnation? No. In becoming incarnate, the Word of God, assumed, so to speak, all the qualifications for and all the rights to the priesthood. By the dignity of His person and by the

perfection of His holiness and His religion, He fulfilled all the requirements of a perfect priest. Yet He was not formally a priest. *Moral mediation* adds something *to natural mediation*, and the priesthood itself is but a particular form of moral mediation. Every priest is a mediator, but not every mediator is a priest. For Jesus Christ to be a priest, it was necessary, not only that He became flesh, but that He was specially called and constituted priest by His Father (*Nec quisquam sumit sibi honorem, sed qui vocatur a Deo tanquam Aaron*), or, to put it in another way, that He was sent upon earth by His Father precisely for the purpose of representing men and offering up the sacrifice which would reconcile them with God.

This is precisely what God has done in decreeing that the Redemption of mankind should be accomplished in the concrete manner in which it was accomplished, i. e., through the priestly ministrations of the God-Man. For He not only ordained that His Son should become incarnate, but He also ordained that He become incarnate in a passible and mortal human nature, that He should be the victim of a sacrifice which He Himself should offer. When the Father decreed that His Son should become man, He decreed also that this Son should be the priest of the Sacrifice of Redemption; it is, therefore, to this first decree that we must look to find the beginnings of the Christian priesthood.

Jesus Christ, therefore, was conceived and born a priest. Previous to the Incarnation, the Word was not a priest.

Thus ordained a priest from His conception, Jesus Christ—we may well say—began to exercise His priesthood from the very first moment of His life, and will continue to do so throughout all eternity; for all His thoughts, words, and actions were directed to but one end, viz., the glorification of His Heavenly Father and the reconciliation of the world with Him. His life in each one of its moments, in Heaven as on earth, may be looked upon in a certain sense as a perpetual sacrifice (pp. 17-18; 22-23).

This is exactly the conception of Father Olier, so beautiful and inspiring—and true, as it seems to the writer, who can only refer here to Father Lepin's work mentioned above. This is interesting as a part of the *De Incarnatione*. The students of *De Eucharistia* will also find a masterly demonstration of the sacrificial character of the Last Supper as well as a scholarly discussion of Christ's words at the Last Supper. Tixeront shows that he is aware of all the controversies; and his critical discussion of Biblical texts is very satisfactory.

We might mention here also the discussion of Acts, chapter 6, the ordination of deacons; also Acts, 13:3. Was the imposition of hands conferred on Paul and Barnabas an ordination? Let us quote again:

> While they [Paul and Barnabas] were in Antioch with three other prophets and doctors, Simon, who was called Niger, Lucius of Cyrene, and Manahen were commanded by the Holy Ghost to separate for Him Paul and Barnabas for the work to which He had called them. "Then, they, fasting and praying, and imposing their hands upon them, sent them away."
>
> Must we interpret this text as referring to an Ordination? Several commentators have thought it to be a clear reference to the Ordination of Paul and Barnabas to the episcopate. However, in my opinion, it would be prudent not to judge too hastily. Paul and Barnabas, even before any ceremony takes place, seem to be equal to their three companions; they are like to them, προφῆται καὶ διδάσκαλοι. If, then, the latter were bishops and had the power of conferring Ordination—which is not indicated in the text—we fail to see why Paul and Barnabas, better known than they, should not have already possessed that same power. The sacred text does not speak expressly of liturgical function. The question at issue is of a work (εἰς τὸ ἔργον), or an apostolate, to which God destines them. It seems that we are dealing here with a mission officially given by the most distinguished members of the Church of Antioch, and a blessing, accompanied by fastings and prayers, to afford protection to the travelers (pp. 141-142).

Modernists maintain that Christ never thought of or willed any priesthood. Here is the answer, clear and strong.

> In commanding His Apostles to do what He Himself had just done, Jesus Christ necessarily communicated to them the power to do what He commanded. And since He had just offered a sacrifice, He gave them also the power to offer this same sacrifice, i. e. He made them priests. Correlative with the institution of a visible and permanent sacrifice is the institution of a visible and equally permanent priesthood, and since Jesus Christ was about to return to His Father, He constituted visible priests on earth to act in His stead.
>
> These priests, however, were merely to be His representatives and delegates, for since their sacrifice was to be His (τοῦτο) and since He remains the eternal and immortal Priest, Jesus Christ would act through them and still remain the chief minister of their offering.
>
> It is chiefly, therefore, at the Last Supper that Jesus Christ established the priesthood, for the power to offer sacrifice is the prin-

cipal and characteristic power of the priest. There is, however, another power belonging to this priesthood which Jesus Christ has stressed and which He conferred on special and distinct occasions; viz., the power of forgiving or retaining sins. The Council of Trent has expressly qualified this power as strictly sacerdotal, together with the power of consecrating and distributing the Holy Eucharist (p. 11).

As we see, our author takes out of the sacred text all that is contained in it. He does not minimize at all. But, on the other hand, he does not read in the text what is not implied in it. He is scrupulously exact, and this probity is calculated to give us confidence in his assertions. Here is an example taken from the discussion on the question: How is Christ a priest *secundum ordinem Melchisedech?*

It is significant that the Epistle to the Hebrews does not emphasize the relation between Melchisedech and Jesus Christ resulting from the fact that the former offered up bread and wine. The text of Genesis does not say, indeed, that these were the matter of his sacrifice: "Melchisedech, king of Salem (vii, 6, 7), brought bread and wine, and he was priest of the most high God.' The conjunction *enim* in the Vulgate is much stronger than the particle *et* in Hebrew. The Fathers of the Church, however, perceived this relationship between the offering of Melchisedech and the Holy Eucharist, and we find very early mention of it. See Clement of Alexandria, *Stromata* IV, 25; St. Cyprian, *Epist.*, LXIII, 4.

Anent the well-known difficulty of distinguishing the *presbyteroi* from the *episcopoi* in the New Testament, and of determining the origin of the monarchical episcopate as well as that of simple priests, our author gives a moderate, precise, and reasonable answer. He says:

The Church has never been without bishops and from the beginning she has had in her midst men invested with the fulness of the priesthood and the power to communicate it to others.

We are unable to say for certain whether the presbyters-*episcopoi* we meet with in the New Testament, ruling in common over certain churches (for instance those of Ephesus and Philippi) were bishops or simple priests, from the point of view of Orders. It is quite probable that one and the same solution could not be offered in all cases. St. Chrysostom and other authors with him believe that, when several *episcopoi* are mentioned in the same town, as, for instance, at Ephesus

and Philippi, there can be question only of ordinary priests. Petavius opines, on the contrary, that the majority must have been bishops.

The opinion of Petavius may well be maintained, providing, however—as he himself often remarks—that we do not conclude that the Church created the priesthood as a subdivision of the episcopate, in about the same way as we know she derived minor orders from the offices of deaconship. Such a conception would make the priesthood as such a purely ecclesiastical institution, which is contrary to the definition of the Council of Trent that the hierarchy of Orders composed of bishops, priests, and ministers, is of divine institution.

This theory is also contrary to the well-known axiom that the Church cannot institute a Sacrament; for if the Church established an ordination that would give to the ordinand only a partial and non-transferable priesthood, she would evidently be instituting a new Sacrament different from that of the episcopate.

The priesthood, properly so-called, is, therefore, of divine institution. Christ's intention was that there should be two Orders of priests; and so from the beginning of the second century on, we find simple priests officiating in the Church.

What were the functions of these priests?

At first they seem rather effaced. We generally meet with the priests grouped in a body, the *presbyterium*, whose business it is to assist the bishop and to serve as his counsel. In the liturgical office they surround the bishop and sit near him; they are his crown, they can celebrate with him and consecrate the Eucharist with him, they impose hands.

But it is especially from the third century on, with the organization of the *tituli* or parishes properly so-called, that the office of simple priests came into prominence; first, in the large cities, Rome and Alexandria, a little later in the country districts, dioceses began to take on such proportions that it became impossible to group the whole multitude of the faithful in one building and around the bishop. It was imperative, therefore, to establish new places of worship, where a priest was placed in charge, having with him a deacon and a certain number of inferior ministers (pp. 79-100 *et seq.*).

Tixeront as an apologist is at his best in this book in the refutation of Hatch's and Harnack's nominalistic view (an old one) that the clerical order was merely disciplinary, anybody having as much claim to the title of priest as those actually ordained. Tixeront concludes: All are priests as all are kings; no more, no less.

Our author is never afraid to take up difficult questions. There is a saying about the confessors in the Canons of Hippoloytus, *Confessio est ordinatio eius.* The title of *confessor* was given to Christians who, in times of persecution, had confessed their faith without dying for it in torments. Among the privileges granted to them, the Canons of Hippolytus say that the confessor possessed the dignity, honor, and order of the priesthood or diaconate by his confession of faith. Can this be admitted? Here is the answer given by Tixeront.

> We may well ask ourselves if the words *dignity, honor*, and *degree* of the priesthood or diaconate are to be taken to mean the powers of the priesthood or of the Order of deaconship, or merely the honors and advantages, even pecuniary, enjoyed by the deacons or priests. However, the marked contrast between the two kinds of confessors, and the precaution taken to inform us that if the confessor be chosen for the episcopate, he must first be ordained, seem to indicate that confession amid torments was considered as conferring a true priesthood or diaconate: "immo confessio est ordinatio ejus." Perhaps we have here a vestige of some teaching peculiar to the Churches of Egypt.
>
> At any rate, the whole situation was soon looked upon as abnormal, and it was not long before the text underwent correction (p. 166).

Tixeront, as a critical historian, gives us a very clear and penetrating discussion of the Bull of Innocent VIII which was supposed to grant to Cistercian abbots not having the espiscopal character, the power of ordaining deacons. Tixeront's treatment of the question is a model of fairness and moderation.

The chapters on the Breviary and Celibacy are most interesting. For the most part, we are not sufficiently well-informed about the historical aspect of this twofold obligation. What is said about tonsure is also interesting.

> The Moralists raised the question whether the obligation of chastity for clerics in Major Orders is merely a matter of ecclesiastical discipline, or whether, over and above this, there is a vow of chastity which the Church obliges the ordinands to make, at least implicitly, when being ordained. St. Thomas distinctly favors the later opinion. Benedict XIV is of the same opinion, and it must be considered as the more probable one. The desire of the Church is that clerics in Sacred Orders should practice continence and take the vow to do so when they are ordained.

It has often been remarked that the Church imposed the twofold obligation of chastity and the recitation of the Divine Office upon the subdeacon, intending that the fulfillment of the latter duty should ensure fidelity to the former and that the observance of the former should facilitate the accomplishment of the latter. This is a very true thought.

There were three kinds of tonsures, that of St. Peter, that of St. Paul, and that of Simon the Magician. That of St. Peter is the one worn by the clerics. That of St. Paul was the one worn by the monks, complete and without a crown. Finally, the name of tonsure of Simon the Magician was given in mockery to the form worn by the Celtic clergy. The clerics of the Celtic Church had the back of their heads covered with hair, but they shaved the top and front parts of the head, beginning in a transverse line that ran from ear to ear, keeping, like the tonsure of St. Peter, only a narrow tuft of hair, which extended toward both ears, and thus formed half a crown. It is probable that this peculiar custom was connected with some national tradition. Whatever its origin, this form of tonsure was severely criticized by the followers of the Roman custom, and afforded an occasion for long and troublesome discussions. At the time when St. Bede was writing his *Ecclesiastical History* (about 731) the Britons had not as yet conformed themselves to the custom of the Roman Church (pp. 135 *et seq.*).

On the vexed question of reördinations, our author explains how and why the subordination of the minister and the recipient of the Sacrament to the Church was regarded as more important than the objective efficacy of the Sacrament.

Here then we have clear instances of writers teaching the invalidity of ordinations performed outside the Church, and of facts embodying this doctrine in realities. How did these doctors and bishops justify their doctrine and their conduct? In the last analysis this is the most interesting side of the question, inasmuch as it gives us an insight into their theories and their mentality.

Now from the early Middle Ages on, the course of events led men to insist more and more on the subordination of the ministers of the Sacraments to the Church. Anarchy was rampant in high ecclesiastical circles, rivalries were frequent, conflicts endless. Pretenders kept jealous guard over the fidelity of their followers, and in order to discourage their opponents, did not hesitate to declare invalid Sacraments which the latter had administered. Then came the scourge of simony that threw many a religious soul into a state of consternation, followed by confusion over the quarrel of investitures:

a patent proof of the ever increasing necessity of strengthening the central power of the popes and bishops, and of binding inferior ministers over to them by stricter regulations. The result of all this was a compact kind of legislation, in which the conditions regarding the validity of the Sacraments were considered less as questions of theology dependent upon divine law, than as questions of Canon Law dependent upon ecclesiastical legislation (pp. 282, 284).

Tixeront takes up the question of whether episcopal consecration is null and void if not preceded by ordination to the priesthood. He mentions the two answers, that of St. Thomas in the negative, that of Mabillon and Chardon who cite facts to prove the affirmative. Our author then adduces other facts. He says:

We might add that in every case where deacons were raised to the dignity of the papacy—and examples were frequent in the first centuries—there is never any mention of these deacons being ordained priests before being consecrated bishops of Rome. The Roman *Ordo IX* does not suppose it. St. Gregory VII is the first one mentioned as having been raised to the priesthood and the episcopate in two distinct Ordinations (Boson, Gregory VII in *Liber Pontific.*, II, p. 361) (p. 322).

With the moderation of a real historian, he concludes as follows: "These facts and texts seem to prove that ordinands were sometimes consecrated bishops without having been previously ordained priests. We should, however, add that many of these Ordinations were severely censured or even declared null."

In the following description of the three classes of persons who refused ordination, we find a model of lucid statement.

Some refused through a feeling of unworthiness. They deemed themselves undeserving of the honor of the priesthood and dreaded its responsibilities and duties.

Others refused to accept a promotion to a higher Order, because that which seemed promotion in one respect, was demotion in another. In Rome, for instance, we have seen that in the early days it was usually a deacon who succeeded a deceased pope. To become a priest was to diminish one's chances of reaching the episcopacy. Moreover the ministry of the deacons appealed more to certain natures, because it was more active than that of the priests, and also because it placed them more in the public eye.

Finally, compulsory Ordination was frequently resorted to in the times of the Merovingian kings in order to remove certain undesirable persons from the political stage. It was a sort of civil death, to which they were condemned, and in which they themselves sought refuge to escape physical death.

Compulsory Ordinations have, therefore, arisen from violence done to the humility of certain persons, from obstacles placed in the way of their good or bad ambitions, and from ill-treatment inflicted upon them and threats hurled against them which they endeavored to escape (pp. 324 *et seq.*).

After this precise statement, we find the following clear solution:

What is to be thought of these compulsory Ordinations, and must we conclude that, for want of liberty, the sufficient intention was lacking in the ordinand to receive validly the Order conferred? This, we think, would be much more than the facts warrant. For the validity of Ordination it is not necessary that the subject present himself freely and of his own initiative. It is sufficient that, even under the sway of fear, he has enough self-control to perform a human or moral act, to give his interior consent to an act to which he is exteriorly forced. Now in most of the cases of compulsory Ordinations that have been described, the freedom of the ordinands was doubtless diminished, but not to the extent of rendering them incapable of freely consenting to that which was done to them. Although under pressure, there is no doubt that they generally consented. The saints moaningly accepted and courageously bore the burdens that were laid upon them. The others made a virtue of necessity and of two evils chose the lesser. Therefore, except perhaps in some few cases, both have been validly ordained (pp. 327-339).

Perhaps we cannot more fittingly bring these considerations to an end than by a quotation from St. Gregory of Nyssa on the transformation of the priest by his ordination. Tixeront, excellent student of Patrology that he is, by the choice of this passage shows what good use can be made of our great writers. He says:

The most sublime of all considerations touching this subject in the early days is expressed by St. Gregory of Nyssa. In his discourse *For the Day of Lights* (i. e. *On the Baptism of Christ*) he does not hesitate to compare the transformation effected in the priest by

Ordination with that brought about by the words of consecration in the Eucharist: "At first the bread is just ordinary bread; but when it is consecrated at the Holy Sacrifice, it is called and it becomes [in reality] the body of Christ. What is true of the holy oil is true also of the wine; [things] of little value before the blessing, they are both most effective after they have been sanctified by the Spirit. This same force of the word renders the priest august and venerable (σεμνὸν καὶ τιμιον(, set apart [as he is] from the rank and file of the people by the special character of this benediction. Only yesterday he was one of the crowd, an ordinary man, and lo! of a sudden he becomes a leader, a president, versed in the science of God and initiated into His hidden mysteries. He undergoes no physical change in his body or outward appearance; he is the same now as he was before, having only an invisible soul, which grace and an invisible power have transformed for the better" (pp. 248 *et seq.*).

Indeed we owe a debt of gratitude to one who thus teaches us how to appreciate our priesthood. *Si scires donum Dei!*

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THE PERSONAL WORK OF THE PRIEST.

BY force of circumstances American priests have become very much engrossed in the material upbuilding of the Church. The building of beautiful churches, schools and parish rectories has required time, energy and a high degree of executive ability. The pastor who could build was a successful man; the pastor who could not build was a failure. The ordinary pastor finds himself judged by his ability to raise money and he might well ask himself the question: why did I enter the priesthood? Was it not to minister to human souls? Am I not, then, departing from the original purpose of my vocation in order to become a business executive?

How frequently one hears from the successful business men of the parish "our pastor is 'a great business man', he is a 'pusher', a 'go-getter'". They admire him because he has all the qualities for success necessary in American business life. Here and there one hears a pious soul say, "The good Father is very much interested in the poor"; or "How he loves the little children". Is the ordinary American pastor, then, sacri-

ficing his spiritual idealism in the interest of the material upbuilding of the Church? By no means.

It is difficult to conceive of any pastor building up the material structure of his parish, without at the same time safeguarding its spiritual treasures. In order to secure their financial support the pastor must get his people to participate actively in the work of the parish. Every Catholic who contributes to the support of his Church, according to his means, becomes a better Catholic thereby.

The pastor, as a result of the constant insistence on the material side of parish life, is apt to think of his parish in terms of an organization, of a machine that runs with the most unerring precision. The parishioner who fits into the machine, who becomes an integral part of the organization, fares reasonably well. Mass treatment is usually satisfactory for the vast majority of the people of any parish. When the pastor provides ample opportunities for religious instruction, attending Mass and receiving the Sacraments and of participating in the work of the parish, he has done almost everything that the vast majority of his people need. Every now and again he is asked to give advice to a family in regard to situations that arise in family life.

A careful census will reveal in every parish a large number of persons that are not reached by the normal activities of the parish. These cannot be reached by a well-oiled machine. The pastor may preach the finest sermons on Sunday, but the people are not there to hear him. He finds himself preaching about the obligation of attending Mass and of receiving the Sacraments to those who are already supremely conscious of the obligation; but how is he to bring the teaching of religion to those who never go to Mass or receive the Sacraments?

In a previous article the writer dealt with the census as a means of getting in touch with persons that are not reached by the ordinary work of the Church. All that the census can do, however, is to supply information and first contacts. When a family has been away from the Church for a number of years, when the parents have not been married in the Church, one visit from the priest will not be sufficient to bring those persons back to the Church. It is the family of this type that puts to a severe test the apostolic zeal of the pastor.

In recent years, persons who have been dealing with those presenting special difficulties have become very critical of the work of the priests with whom they come into contact. They realize, more and more, what a factor religion is in aiding them to find a solution of the problems of those in whom they are interested. Religion, they contend, will do more than anything else to give persons presenting conduct problems a constructive plan of life and the right motives for conforming to this plan. But, when they refer persons who need individual care and attention to priests, they are very frequently disappointed. Priests often show a very unsympathetic attitude. They say that they have known an individual or a family for years and nothing can be done with them. The case is hopeless. Sometimes a priest promises to see a certain individual but fails to carry out his promise. Again, a priest too frequently takes the attitude that the individuals in whom he is expected to interest himself should call on him, instead of having him call on them.

Many priests take a hostile attitude toward organizations that call their attention to spiritual problems in their parishes. They feel that, somehow, it is a reflection on their own work and that outsiders are intruding in a province that does not belong to them. Some priests, moreover, are inclined to take a fatalistic attitude toward many of the families referred to them, when they should be exercising a little ordinary diligence. Ordinary diligence implies more than one apparently unfruitful visit. It implies long and fairly continuous contact with a family.

It is not so long ago that non-sectarian social service agencies in our cities were criticized because they disregarded religion in dealing with Catholic families. We naturally became very bitter when they sought to win Catholic families away from the Church. But now the tide has turned. Most organizations dealing with Catholic families desire the assistance and collaboration of the priest. They feel, in fact, that without the priest their success will be very limited, if it does not prove an entire failure. It is fully admitted that religion is the greatest and the most powerful force in the reshaping and remoulding of human lives. Any agency that appeals to a Catholic priest for assistance in bringing a message of religion

to a family and does not receive a sympathetic reply has just grounds for criticism. We cannot be shocked too seriously if such an agency, in its despair, tries to work out alone the best program possible to it.

It is the first duty of a priest to seek a careful approach to the family. With certain types of families it is desirable to have some friend induce the father or mother to call at the parish rectory. With other types of families it is most satisfactory for the priest to call on the family in its own home. When there are any traces of Catholicity left, a priest can, as a rule, call on the family without arousing antagonism. There will, however, be exceptions so that in each case the priest should have a fairly clear picture of the family situation before taking any definite steps.

Recently an assistant in a certain parish called on a family that had been referred to him by a representative of a lay organization in the parish. He did not take any pains to profit by the information that the organization had regarding the family. The woman in the family was a Catholic, but had been married to a Protestant, outside the Church. The family was living with the man's parents, who were Protestants. When the priest visited the house he had a very unfriendly reception. When he discussed with the woman the problem of her marriage she became quite incensed. This priest should have prepared for his visit more carefully.

The writer has encountered zealous priests who maintain their contact with careless families over long periods of time when there seemed to have been little hope of restoring them to the Church. Not long ago a young priest told of a family that he had been dealing with over a period of three years. After several months of persevering effort he succeeded in having the parents' marriage rectified, and the youngest children baptized. In another instance there was an older boy of eighteen years whom he had been unable to influence very greatly. He also succeeded in persuading a boy, sixteen, to return home. This boy had lived about two years with Protestant relatives and during this time had become an active member of a Protestant church. When the young priest talked with the boy at first, there seemed to be very little prospect of his ever returning to the Church. The priest was not dis-

couraged, however. He first secured the boy's confidence by obtaining for him a better position. Little by little the boy began to make inquiries about religion, and this led to a regular course of instruction. Ten months after he had first become acquainted with the priest the boy received his First Communion and he is now a boy of whom any one might feel proud. He has become a very important factor in raising the spiritual standards of his family.

Success in dealing with persons presenting special needs means steady and persevering work. It means an intelligent and sympathetic approach in dealing with such persons. People are not going to accept your advice and direction if they have no confidence in you. And confidence cannot be established except on the basis of sympathy and understanding. Persons who still have the faith will be sympathetic toward the priest.

There are many careless Catholics who have drifted away from the Church, who will not give the priest a sympathetic reception in their home. The establishing of cordial contacts with such persons will sometimes tax a priest's ingenuity. In a previous article the writer referred to a significant method employed by one pastor to reach persons who had fallen away from the Church. In every block in his parish he had one person whose business it was to call to his attention all new Catholic families and also families that had moved away. This person was further expected to acquaint himself, as fully as possible, with the different families in the block. If he found that a Catholic family had fallen away from the Church, he called the matter to the attention of the pastor and arranged to have the pastor meet a representative of the family.

In dealing with people the priest is liable to be influenced to too great a degree by the traditions of an age that are vastly different from ours. He is well aware that momentous changes have taken place, but somehow or other he is inclined to assume that his methods are good for yesterday, to-day and forever. He reasons that the Church is a stable and permanent institution. It will go on, no matter whether a number of us take any thought or not. This belief is liable to develop a false sense of security. We are not liable to respond as quickly as persons who are engaged in departments of life in which the competitive struggle is more intense.

When people lived in simple rural communities or in small towns there were not so many problems which required the priest's attention. They had to meet the same situations which their forefathers had been meeting for several generations. There were certain well-established customs that served as guide-posts for the conduct of all. In Catholic communities there were certain generally accepted traditions from which the individual could not easily depart. It was the accepted thing that all persons should perform certain religious duties. If they failed to perform these duties, they were censured not only by their own conscience but by the public opinion of the community.

In the modern city there is comparatively little public interest in the religious practices or private morality of the individual. The individual, moreover, is exposed to greater temptations than in the simple rural community. In order to resist the dangers and temptations to which he is exposed he must fall back in an increasing degree on the graces and teachings of his religion. In our modern complex civilization the individual needs to be more firmly grounded in religion than ever before. He must, therefore, lean more heavily on the official representatives of religion. He must constantly look to them for advice in meeting new and perplexing problems. He must look to them for inspiration in facing life's situations with courage and perseverance. All this means more personal work for the priest. It means that he must give an increasing amount of thought and attention to the people in his parish who present special difficulties.

Modern social work recognizes that a large share of its activities must be devoted to changing the attitude of individuals toward life's responsibilities. We have striking evidence of this viewpoint in the work of organizations dealing with families in need of service or relief and also in the work of organizations dealing with delinquents. In recent years this viewpoint has revolutionized, almost completely, the work of the courts. The up-to-date court of our time is no longer satisfied to deal with offenders *en masse*. It is no longer satisfied with general panaceas for the treatment of the offender. As courts have come to look upon the reformation of the criminal as the basic purpose of modern criminology,

they have found it necessary to give more and more attention to each individual case. They have learned that it was only through the careful study of the individual's background and of the motives that inspired him that they can expect to exercise any influence over his life.

This same tendency to emphasize individual as compared with mass treatment is evident in modern education. The educator is coming to reckon more and more with the individual background of his students. In dealing with problem children it has been found particularly necessary to emphasize the individual approach. It was only by careful study of his individual problems that the problem child could be dealt with at all intelligently. The school had, therefore, to be provided with the machinery necessary for a complete study of the child's family background, his relationships to parents and companions, his health, his leisure-time activities and his educational progress.

Social work, education and penology are coming to look, more and more, to psychology and psychiatry not only for new light on their problems, but also for a philosophy of life that will serve as a guide for human behavior. It is the hope of many that psychology and psychiatry will give us a new philosophy of life that will take the place of religion. In fact, many of the psychiatrists now find themselves in the position of religious teachers. They find themselves acting as directors of human conduct; they find themselves giving advice in regard to the most sacred things of human life.

It is in Christian teaching that the priceless worth of the individual assumes its proper place. In the teaching of Christ all men are fundamentally equal. The despised of other days, the poor and the sinner become special objects of consideration in Christian charity. Throughout its whole history the Church has looked upon the individual human soul as its primal consideration. The poor and the sinner were treated with consideration. The poor and the sinner were treated with compassion and love. Especially in its treatment of sinners we see, in the practices of the Church, an entire absence of that rigidity that characterized Roman law. The Church recognized the weakness of human nature. From the beginning, therefore, penance occupied a high place in the

Christian order. The virtue of penance was raised to the dignity of a Sacrament. No matter how many times the individual had sinned he might, by sorrow, a desire not to offend again, and by the graces of the Sacrament of Penance, be restored to the love and friendship of God.

Catholic tradition carries the spirit of the confessional into the personal work of the priest with the people. It is assumed that the same spirit of forgiveness, the same patience in dealing with the faults of human nature that he shows in the confessional, will make themselves felt in all his work.

The Church has never tried to fit individuals into a rigid, unbending system. It has recognized that every human soul needs special individual care. In the confessional we have the finest illustration of individual treatment. No sinner is turned away, no matter how grave his offence, provided he comes with a contrite heart. Extenuating circumstances that influence his conduct are always taken into account and every person is judged according to the circumstances of his own particular case.

In view of its importance in Christian teaching and tradition, personal work must always have a most prominent place in the ministry of the priest. The priest's rectory must always be a haven for suffering souls. They must be made to feel that in the priest they have a friend and a counsellor. The priest must be ever ready to deal kindly and sympathetically with all the individual and family difficulties that are referred to him. There is much that he can learn from modern psychology and social work to aid him in solving the problems that are presented to him. He must have his mind open to new ideas and new methods of improving the work of the pastoral ministry. The courts, the mental clinics, and other agencies dealing with Catholic families in need, are turning to the priest more and more. They recognize that without his collaboration they cannot make much progress. He will have much to gain and little to lose by close collaboration with them.

Personal work with delinquents and with careless and indifferent Catholics is a most trying work for the priest. Sometimes the time and the energy expended will appear altogether out of proportion to the results, but in the long run the priest will be surprised to find the results that patient effort and the grace of God will obtain.

The priest who is so occupied with the mechanics of his parish and with purely organization work that he has no time left for extensive personal work is indeed most unfortunate. He is failing in one of the essentials of priestly duty and is missing one of the most beautiful consolations of his priesthood.

A pastor with whom the writer is acquainted, recently had a new assistant assigned to him. In their first conference the assistant told about his great interest in golf and that he liked to play at least twice a week. The pastor, a rather conscientious and stern individual, informed the young man that he would have ample opportunity for golf within the confines of the parish. The streets would be his "fairways" and the homes of the people who needed his ministrations would be his "greens". After eight hours of this kind of golf—the pastor, by the way, believed that every priest should work eight hours a day—he would have all the exercise and enjoyment he needed. While he remained in the parish the young priest played parish golf for eight hours every day, six days every week. The eight-hour day is a matter that calls for serious thought on the part of the younger clergy.

When we speak about eight hours' work for the priest we do not mean eight hours devoted to aimless visiting or drifting round the parish. The people who support the Church work eight hours and more a day. Their jobs, moreover, depend on results. They should be our example.

The successful business man plans his work with the greatest care. He sees to it that every person in his establishment works as a part of one coördinated plan. While the parish should not become a purely business organization and while it should leave a large field for the initiative of the individual priest, there is much that it can learn from business in coöperative effort and joint planning. Many parishes operate without a definite plan or program. The work of the assistants is not sufficiently defined or they are confined within such narrow limits as to leave little room for initiative and enterprise.

JOHN O'GRADY.

Washington, D. C.

THE ARCHBISHOP'S POCKET-BOOK.

THE NEW ORDINARY.

THE diocesan interregnum came to an end with the appointment of the new Archbishop. He received a cordial welcome, for the reputation of being a popular preacher and a capable administrator had been promptly heralded in the editorial columns of the *Diocesan Hand-Organ*. Flags were raised, and the bands played their most popular airs, all the more *forte* for their long suspended energy. Several prominent pastors began to think of the speeches they might be called upon to make at the inaugural dinner; and curates silently revised their relations toward their pastors with a view to giving due importance, if necessary, to the minor frictions which had become historical and which might be smoothed out by a change of domicile, or some salutary improvement in parish attitudes. The fishmongers of the parishes called on the housekeepers, and paid kind attention to them, with an eye on the Lenten supply; for it was reported that the new Archbishop was inclined to insist on strict observance, and was a vigilant guardian of clerical appetites, who would not give dispensations without grave reasons such as episcopal good nature and generous indulgence of human weaknesses had overlooked during the last administration.

On the whole, the fact that the great Archbishop of past years had been buried with due solemnity, and was safely resting beneath a beautiful head-stone recording his virtues in classical epigraphy, with dates and a Latin prayer taken from the Missal, was deemed sufficient justification for letting him rejoice among the saints. Forgetfulness of dead friends is at best a venial sin; so long as one doesn't discuss their omissions, since the chief business of life is paying attention to the needs of the living. Accordingly all eyes were hopefully directed toward the cathedral, where the atmosphere was clear, revealing in his full liturgical beauty the recently enthroned representative of the Apostolic College.

But the auroral glow was not at once so brightly reflected in the rooms of Tom Burns, despite the rose-colored wallpaper and the smiles of the clerical visitors who came to sound the sexton, that perchance they might see what coming events were

casting their shadows upon chancery quarters. Tom was not, presently, in a temper to encourage applicants for information. He positively disliked the change of administration, and would have done so even if the Pope had sent his Cardinal Vicar with a personal letter of recommendation to Mister Thomas Burns, making him at the same time a properly decorated official of the Pontifical court. This possibility was indeed no joke, for Father McCabe, who knew things of diocesan import, had repeatedly hinted at the likelihood of Tom having to change his inherited black coat for a more becoming uniform which would leave the head Knight of Columbus in the shade, despite the well-known merits of the latter and his zeal for the salutary extension of American Catholic influence.

On the other hand, there was Denis O'Boylan, with his shrewd sense and good humor, making evidently the best of the new conditions, since he was not personally wedded to the traditions represented by the Vicar, Father Martin, and his faithful helpmate, the chief sexton.

One of the first things done by the Vicar General, after the hubbub of the inauguration ceremonies was over, was to introduce Tom Burns formally to the new Archbishop as the keeper of the late prelate's wardrobe and pocket-book.

"The pocket-book?" asked the Archbishop with evident enthusiasm, so as nearly to scandalize the sexton, who deemed such mirth out of keeping with the reserve to be maintained toward subordinates. But the momentary pontifical levity was relieved by a genial smile that betokened unquestionable good will toward those around him, and Tom bent reverently over the hand about to bless him.

"The pocket-book?—I trust it is well filled. Pray let me have it, or at least a share in its contents, for we all know how important a part finance plays in the conduct of diocesan affairs."

While saying this the prelate looked with such an interested, if not affectionate, gleam in his fine countenance at Tom that our sexton was at once captured, and kept kneeling at the feet of His Grace until the latter raised him up with an assuring pat on the head, which made our chief official of the sacristy forget for a moment his old allegiance, pocket-book and all.

"Our Very Reverend Vicar General tells me that my late and saintly predecessor had been engaged in reorganizing the entire educational system of the diocese, so as to give more prominence and time to the study of religion than are being allowed in the schools at present because of the pressure exercised by competition with the secular institutions under State aid and control. The idea is, as I glean from some notes in the library left by the late Archbishop, to increase the number of normal and high schools in which the subject of catechetics, church history, liturgy and the study of the Bible shall receive due attention so as to make all the other branches of scholastic training in some sense a medium of promoting true religion, the ultimate aim of life on earth. Now that is where we shall need money to make a beginning. Our people are taxed, and we have to rely upon them for voluntary coöperation to sustain our primary and elementary schools.—Under these conditions you are a godsend, Mr. Burns, to your new Archbishop. Tell me—how much money have you in that blessed pocket-book of yours?"

Tom Burns was past the age when men blush. He simply remained dumb, looking helplessly at the Vicar. Father Martin promply came to his aid:

"The pocket-book is, I fear, empty, Your Grace. But if anybody has the knack of filling it, it is our chief sexton of the cathedral. He knows all the big guns in the front pews, and has a way of making them feel that, if Thomas Burns stopped looking after the interests of the archdiocese, they would soon have to go to the poorhouse for want of God's blessing on their bank accounts."

"It wasn't the money that made me serve the Archbishop, and value the pocket-book; but the wise counsel that went with it," Tom managed to blurt out.

"Well, then, let us have the wise counsel!" rejoined the Archbishop. "I suppose you will not withdraw your fidelity, of which I have already heard from our Vicar, so that the pocket-book may continue to do the service it did in the hands of Mr. Thomas Burns in the past."

"Well, he knocked you over," was the laconic comment of Denis, when, later on, he heard of the transaction.

On the following morning Tom Burns was in the sacristy long before the Archbishop came in to say his Mass. Things had to be put in order. Poor Denis received no end of directions and corrections, as if he had never been in the place before. He nearly lost his temper; but his native humor saved him from a break.

The next surprise was the disappearance of the old pocket-book from the mantelpiece, where, next to St. Patrick's picture, it had rested since its late owner's death. The first to notice the vacancy was, of course, O'Boylan. But he held his tongue, knowing that there was a change of weather in the local atmosphere.

Another surprise came to the assistant, and for that matter to the cathedral folk who happened to notice the fact, when Mr. Thomas Burns was seen habited in his sober, long-tailed coat and a high hat, which latter was a bit behind the fashion. The capital adornment, being somewhat unusual, lent additional distinction to the portly figure of the sexton, who left word, with the porter merely, that he would return before noon.

Denis could not withstand the temptation to watch whither Tom was bound. Before long he made the discovery that Mr. Burns stopped at the gate of the high-school principal, the diocesan official, who was known to be a scholar of exceptional merit, educated in Paris and Rome, and at the head of the archdiocesan parish schools. Denis remembered the Italian "Kilosa" and all the recondite wisdom which he had been induced to believe lay hidden in the vanished pocket-book, and his respect for the head sexton rose like mercury on a hot summer day, although it was April at the time.

On the evening of the same day Tom Burns spent most of his time in the old library, so that Father Martin himself was beginning to wonder what possessed the old sexton, whose vanity, he knew, had been greatly tickled by the introduction to the new head of the archdiocese. When later on he encountered Tom busy among the manuscript relics of their defunct chief, he inquired:

"What are you hunting for, Tom?"

"Nothing, Father; but I brought some notes from the principal which I was told had been intended for the school

Sisters who are teaching Catechism. I thought you knew about them, for they were supposed to be here. But Father Gleeson, who called at the cathedral a few days ago when you were out, told me that after having been revised by Sister St. Francis Assisium they were distributed to the other superiors of the parish schools for further suggestions. They had afterward been returned to the Superintendent before being submitted to the Archbishop, who having been told about them was expecting to see them for final approval and publication. I was merely told to leave them here and had intended to mention the matter when you came in. Here they are."

There they were, neatly copied, as is the fashion with the religious who conduct our schools. Father Martin smiled knowingly when he saw the manuscript on the Archbishop's desk, and close beside it the old pocket-book of the late venerable occupant of the library.

Religious Teaching in Our Schools.

The Vicar General knew all about the proposed improvements, of course, and had seen the outline of the plan for teaching religion. He and the head of the parish schools had thoroughly discussed the matter, although they had not taken any definite steps to carry out the proposed system, as they wished to await the coming of the new Ordinary to give it effect.

The principal point on which stress was being laid in the teaching of Christian doctrine was to turn the attention of the student to the fundamental relation which it bears to the Bible and particularly to the New Testament. To this end the pupils were to be made familiar with the Bible stories in their chronological order, and as far as possible to make Scriptural study the medium of illustrating religious instruction. The life of Christ was to be the standard of spiritual aspiration. The administration of the Sacraments, in particular that of the Holy Eucharist as represented in the Mass, would serve as the continuous medium through all the grades of the schools so as to attain and preserve the virtues of truthfulness, obedience, chastity, and fraternal charity.

There were to be eight grades.

Each of these had its special Patronal Ideal. They were the Holy Child Jesus — the Guardian Angel — Our Blessed Lady

— St. Joseph, Foster Father of Christ — Mary, Mother of Perpetual Help — the Immaculate Conception — the Precious Blood — and the Holy Ghost.

Devotional exercises, Bible stories, lessons of the Catechism, and brief memory exercises calculated to form habits of piety, were so apportioned in the program as to fill the class hours from month to month of the school year.

In this way the first year was taken up with the fundamental truths of the Creation of the angels and of man in the Old Testament, and with the Coming of Christ in the New. The Fall of our first parents and the loss of grace, followed by the ills brought about through sin, such as sickness, pain, poverty and death, was relieved by the labors, sufferings and death of our Lord, who atoned for the evils that befell man. The life of Christ was at the same time made real to the imagination of the child by the background of the edifying incidents told in the Gospel, and by vivid stories in the history of Our Blessed Lady, St. Joseph, Mary Magdalene, the Apostles and the disciples. Such was the main teaching of the first year in the class of Bible Story. The Catechism lessons corresponded by giving expression to pious exercises, such as the Sign of the Cross, the Our Father and Hail Mary, Acts of Contrition, with repetitions of ejaculations calculated to keep alive faith, hope and charity. The final topic of the First Grade was the Descent of the Holy Ghost, establishing the Catholic Church for all nations and times.

During the second and succeeding years the teacher would have to return to certain prominent details grouped under the foregoing titles. These dwelt more especially on the separate sections of the Gospel, designed to explain the teachings of the Church in their origin and as set forth in the Catechism lessons. In this way the Commandments of God and the Precepts of the Church were emphasized in their practical bearing on daily conduct. The practice of memorizing spiritual maxims and prayers, and of explaining devotional exercises was continued as before; and this was repeated all through the course, so as to form a permanent habit in the mind of the pupil.

The Third and Fourth Grades were almost exclusively devoted to the explanation of the Sacraments of the Church, and more particularly of the Mass. Here stress was laid upon

actual reverence as exemplified in the prayers and external manifestation of deep and conscious respect while assisting at the Holy Mysteries. The children were made to feel that their King was looking at them from behind the veil, and hiding His beauty under the little white Host in the tabernacle.

Immediately following this period came the time when most of the pupils were to be admitted to their First Communion. It was made the occasion of frequently repeated and solemn acts of adoration. Every detail of the instruction tended to make the child aware that he or she was to be invited to the King's Table. Care of dress, cleanliness of body, reverent folding of hands devoutly on the breast, careful guarding of the outward sense in token of modesty of eye and humble deportment when approaching and returning from the sanctuary-rail—these were points insisted on with punctilious rigor and justified by illustrations from practical life. The children were made to feel the actual and Real Presence of their Royal Master as if the President of the United States or the Archbishop had invited them to his table. They were to make careful preparations in order to be worthy of such an honor.

Provision was made all through the course for repetitions and examinations by which the teachers were to assure themselves of the actual efficiency of the method adopted.

After the children had been admitted to First Holy Communion, for which they prepared by acts of devotion and prayers well memorized, they made their thanksgiving in like manner for at least a quarter of an hour. Then they were taught the solemn ceremonies of the liturgy. It was like leading them through the palace chambers of the King with whom they had been privileged to dine. The place, furnishings, celebration of festival and penitential seasons, with certain details of the rubrics in which the symbolic significance of sacred figures and vestments was explained—these formed the main topic of study during the sixth year of school. The purpose was to inform the mind with new knowledge, while giving added importance to the matter previously studied.

The seventh term brought about a special examination of the interpretation of Biblical problems and difficulties. It began with a repetition of readings from the Old and the New Testament. The Vulgate text was explained in the light of approved

exegesis. Doubts that might occur to the reader were removed by exposition of the original meaning of Holy Writ with its Oriental imagery, idiomatic forms of speech and prophetic foreshadowings pointing to the Messianic fulfilment. The pupils were no longer limited to study of the Biblical primers hitherto in use among them. They were made to know that there were other books which would help them in their study of the Bible. The writings of authors, like the well-known Jesuit Fathers, Dominicans, and other Scripture scholars who had made valuable contributions to Scriptural literature received such attention as would render the pupils familiar with the more important features of the department. The reading of suitable selections made by the teachers in class aided the youthful intelligence.

The seventh-grade pupils were not too young to understand the importance and to remember the names of the principal approved authors who deal with Bible study. Dictations, queries and composition themes would make them sufficiently familiar with books they might want to read later on because they had been made to realize their importance.

The course should be completed in the eighth grade by a summary study of Church History. By this means the attention of the pupils would be drawn to the heresies which had disturbed the peace of the Kingdom of Christ during past centuries. The instruction was especially calculated to meet the objections which enemies of the Church and those who had become estranged from the fold of Christ commonly advanced in popular literature. It would show how they misunderstood the actual doctrines of Catholic faith, and expose the biased misrepresentations of sectarian propaganda.

Such were substantially the notes ready to be put in the hands of the printer after receiving the required *Imprimatur*. Tom had succeeded in securing a copy for his pocket-book so as to gain the attention of his new Archbishop. Father Martin recognized the manuscript. In fact he had a duplicate of it. In his mind there was no actual need of any money to build new high schools, jocosely alluded to by the Archbishop in his talk with the sexton, since all the necessary studies would be covered in the present graded course of the primary schools. There was reason for suitable preparation on the part of

teachers in a normal institute, so that the above-mentioned plan could be carried out without difficulty. This would be simply a question of making some change in the local assignment of teachers. It was not so much a demand for buildings which confronted the authorities, as of suitable organization.

"Thomas, you have solved the problem," said the Vicar good-humoredly. "This is worth more than money. You are the genius who can fill the pocket-book of the Archbishop as you did in the past."

Tom took the matter seriously, and chuckled accordingly.

Of course he had to tell Denis of his success at their next meeting.

"Wondher o' the world that pocket-book seems to be. I missed it the moment you were gone from the room this morning, though I don't have much faith, if I may say so, in those parlevous-flights of the new edication."

"What parlevous flights are ye talking about? Them methods are the genuine educational system that the smartest clergy in the world (almost like those of Maynooth) use in their schools. Look at old Father Bruskens! Why, he could teach half the bishops in the United States and Canada, if he were let. But they are a bit afraid of his making trouble with his Dutch tongue."

"Why can't he write what he wants to say? If he put it in books it would last, and the priests and nuns could read it at their convenience without upsetting the diocese."

"Why don't he write? A man can know a lot of things without writing them. Look at me; or even at yourself, who is smart enough and knows it. Why don't you write?"

"Oh, it isn't for the want of learnin' that I keep me pen out of the ink bottle. The masther who taught me my letters at home thought I was smart enough; but the first time I was put upon me learnin', the pen-writin' went back on me."

"How was that?"

"Why, the inkhorn which me and the gossoon beside me used for writing was all scooped in the pen, and went all over me clothes, spoiling me best *shanavast,* an' making me two fists and the copy book have the color of a blackamoor's paws."

"That'll do, Dinis. But I want to tell you the new Archbishop is a mighty fine man."

DO PRIESTS DEPEND TOO MUCH ON VOLUNTEER COOPERATION?

THERE is a very general complaint among parish priests, and with the directors and directresses of schools and academies and even colleges, that it is so very difficult to keep up the activities of Sodalities and other parish societies. One can often secure many members, and it is even possible to start activities and to outline what promises to be a very practical plan of work; but to keep up the interest, to make the good works succeed, to secure perseverance and persistence of effort, is quite a different matter. After beginning with much enthusiasm, the work gradually deteriorates. After two months it is not so good as when it began. After six months there is a decided let-down of activity and enthusiasm. In a year, the attendance at meetings has dropped so low and the organized good works have gone into such decay that it is necessary to make another start.

SEEKING THE REASON.

What is the reason for this very discouraging state of affairs? Evidently it is not a reason which is confined to any one locality or any one group of persons, because the same complaint comes from many quarters. Enterprises are everlastingly begun, but not completed. Promising movements are constantly being started and come to an untimely end. There must be some underlying principle which works out into this disappointment and disillusionment. If we can find out the principle, we may perhaps devise some remedy for the ill.

Many and various experiments point to a very simple reason for this falling-off of organized Catholic activities. It is a principle which runs through the whole of nature and is rooted in the very scheme of things. No one can escape from its operations, and it must be taken into account in all plans if they are to be successful. The principle is this: that to secure a given effect or result you must obtain one of two things. Either you must secure a miracle, or else you must supply a proportionate cause.

Miracles undoubtedly happen, but they are necessarily rare and should never be counted on to supply success for Catholic enterprises. If God wills, He can bring anything to pass which does not in itself involve a contradiction. But the Divine

Wisdom commonly allows natural causes to have their sway. It is exceptional when we find effects happening without a natural cause to produce them. The only way, therefore, reasonably to insure the success of Catholic enterprises is to provide for them a proportionate cause. It is for want of such a cause that so many well conceived and necessary enterprises come to naught.

The One Great Essential—Effort.

Now what is the great cause which can secure success in organization? It is human effort. Only through the constant, systematic and intelligent striving of one or more capable individuals can organizations continue to prosper. Organization means the banding together of free, intelligent beings in coöperation for a common end. This banding together, this free and intelligent coöperation, requires for its persistence the doing of many tasks, the arranging of many details, the smoothing away of many difficulties, the offering of many suggestions and instructions. Hence, some one person, or some one group of persons, must necessarily give time, effort, thought, energy to supply all these things which are requisite for organized effort. When a society succeeds, when a Catholic enterprise produces fruit, it is because some individual or group of individuals is supplying the motive force, giving time and energy to the task. When enterprises fail, it is usually because no proportionate cause in effort, striving, energy, planning has been provided.

This principle seems, at first sight, to be so obvious and so simple that it might be judged almost superfluous to state it. Yet, for want of observing this fundamental principle and acting on it many Catholic enterprises slide gradually into failure.

Proportionate Effort.

We must not only have a cause for success, but it must be a proportionate cause. The energy expended, the effort given must be sufficient to secure reasonable success. A very slight enterprise can be made to succeed with comparatively slight effort, but where there is question of a really important result, of a long-continued series of good works, the cause must be

proportionate to the result expected. This is one reason why mere volunteer effort can seldom secure complete success. The volunteer may be very generous, interested, enthusiastic, but he or she has something else to do for a lifework. Just at the time when it is most desirable and even necessary to give attention, to expend energy, the volunteer may find himself unable to respond. Most men and women have to make a living in one way or another, and even those who do not work for a salary or manage a business still have important personal affairs, important at least to them, which make demands on their time and energy. They have families to take care of. They have investments to look to. Hence, they cannot be depended on to give any very great part of their energy and effort to promoting a Catholic cause.

Sometimes it does happen that a volunteer can be found who is free enough, capable enough, and generous enough, to make a lifework of promoting some Catholic activity; and when this happens, the activity goes on well enough. Whenever you see a parish society succeeding very well, a Catholic enterprise prospering, many people coöperating together generously for some good purpose, look a little closer and you will find that perhaps one person, perhaps a little group is really supplying most of the motive power for all these things. Such workers are a blessing to any parish. They are gaining a great deal of merit and doing a great deal of good, but they are exceptions and they cannot be depended upon to spring up for every Catholic activity. Besides, even in the locality where they flourish, they are transient, not permanent. They die, or they move away, or they fall ill, or they take up some other work and the enterprise which they have been promoting successfully, begins to collapse and decay. Thus the services of capable volunteers are almost never permanent, though here and there a capable individual may be found.

Catholic and Non-Catholic Enterprises.

Now this explains in large measure the difference between the material success of Protestant organizations and Catholic ones. Little by little some Catholic enterprises are getting beyond the stage where they depend on volunteer effort. But for the most part it is pretty well the custom in Catholic

circles to want to do everything as cheaply as possible, and this means with the aid of volunteers. Instead of employing some one, or some group of persons, to give their whole time to promote a needed activity, we are too apt to try to get some one to do the work for nothing, or at a greatly reduced salary. Thus, the most capable Catholics, who could promote Catholic enterprises successfully, are in the employ of secular organizations.

There is a double fallacy in trying to save money by avoiding the paying of fair salaries for people who can do this work. First, a fair salary enables a competent person or group of persons to do what is necessary, and thus they are worth what they receive. To try to save by not employing them, when they are needed, is to doom the work to failure. But, again, competent people, paid a fair salary, will often bring in even in actual money, whether by gain or by saving, far more than their wages draw out from the treasury of the work. Thus, the money one pays to them is actually doubled and redoubled, tripled and quadrupled, so that the paying of a salary for skilled and consistent work is, in such cases, not an expense at all, but an investment and a source of income.

The non-Catholic organizations realize this very well and all their activities are built up around paid and trained workers. The Y. M. C. A. for example, has three colleges devoted entirely to the training of those five thousand paid secretaries who are the backbone of the organization. These secretaries are assured good salaries and have a dignified and permanent position with prospects of advancement. They are everlastingly at work, undiscouraged and unwearied, because they are well supported; and they supply the motive power of the organization. The vast sums of money it has collected, the buildings it has erected, the difficulties it has overcome, the storms it has weathered—all these achievements are to be credited principally to the large staff of paid and trained workers who by hundreds and thousands keep everlastingly at the task of promoting the interests of the Y. M. C. A. here and abroad. It is a vast expense to train and pay these five thousand odd salaried secretaries, but it is the best of all the investments of the Y. M. C. A. Without them, the achievements of this organization, which, materially at least, are evidently great, would have been impossible.

Of course, we do not mean to undervalue the efficacy of volunteer workers in their own sphere. Under direction, with some trained and paid worker or workers to systematize their efforts and encourage them, volunteers are invaluable. Thus the five thousand paid secretaries of the Y. M. C. A. have working with them nearly a hundred thousand volunteers, business men for the most part, who serve on every sort of committee and often give generously of their time and effort for the interests of the Y. M. C. A. These hundred thousand committeemen get through a vast deal of work in the course of a year. But few of them would work at all, and none of them would work so successfully, were it not for the paid secretaries who enlist them, direct them and encourage them continually.

Whence the Means?

Some one will object here that it is impossible for Catholics to raise the sums of money required to pay such workers. But it is the secretaries of the Y. M. C. A. who make its finances successful. Without its good financing it could not have its secretaries. The Catholics have no corresponding corps of paid workers to manage their finances. Hence, they have as yet no financial power to secure such workers. We seem here to have a vicious circle, but it must be broken at one link or the other. If we had the competent paid secretaries for such work, it would be possible to ensure, not so much perhaps as the Y. M. C. A., but at least a sum proportionate to our needs and responsibilities. The difference in Catholic and non-Catholic procedure in this matter may perhaps be illustrated by what is told of the origin of the Federation of Christian Churches, which receives so much publicity in the newspapers and whose activities are progressively influential in our country.

The story runs, and whether it be accurate or not, it is significant of what may well happen, that when the Catholic Federation of Societies was organized and the press notices carried forth the news that a federation representing the interests of twenty million Catholics had been formed as a permanent organization, the Protestants of the United States were stirred to emulation. "We must have a Church Federation too," they said. Meetings were called. The outlines of a Protestant organization were formed, and, in their usual man-

ner, the Protestant leaders prepared a budget, collected funds and employed paid workers to carry on the details of the business. The Federation of Catholic Societies fought bravely for some years and did a great deal in the way of promoting Catholic interests, but it was almost without funds. Nearly all its work was volunteer work. While the Protestants were pushing forward with the energy of men who were paid to make this their lifework, the Catholic organization was struggling with the perplexities caused by inevitable changes in volunteer workers. Now, for these many years, the Catholic Federation is no more, but the Protestant organization is going forward progressively, paying its way as it goes.

Similar parallels might be drawn in many instances, but it is unnecessary to multiply examples. We are quite aware of the state of affairs in this regard. What are the reasons for this disinclination on the part of Catholics to employ paid workers to do the necessary detail work of organization? Why this undue dependence on volunteer effort? For one thing the feeling exists among Catholics that there is something unbecoming about paying people for charitable work. This idea is not a true one. Everyone must obtain their livelihood from one source or another and the natural and ordinary way for people to gain their livelihood is from the work to which they give most of their time. Now, those who give most of their time to charitable work, to social work, to religious work, must receive their livelihood from that source. How else could they live? Who would pay the bills which are necessarily incurred for food, lodging, clothing and lawful recreation? To expect to avoid paying any one a salary for charitable and social work is to expect to get people to give their lifework for nothing, to be supported by someone else, while they contribute their time and energy to social work.

A Living Wage

Some fortunate individuals, of course, have enough means to live without a salary, but the majority of social workers and charity workers have to be supported and should receive a living wage. The objection may be raised that religious men and women give their time and effort as volunteers. In a sense this is true. At least they demand no salary and require

merely what is necessary for their support. They give their lives for the sake of the cause of Christ and ask no reward but a heavenly one. In this sense religious are volunteers, but they are not volunteers in the sense that they give their efforts without expense. They receive their livelihood from their work. They own no property, it is true, but the expenses of food, clothing and other necessities are paid by their communities, which, in turn, receive some income for the purpose.

Thus, the success of the work of religious communities depends precisely on the principle on which we are insisting. They offer a proportionate cause for success. This cause is the lifework of many devout souls who keep on energetically promoting, for generation after generation, the special work which the Church has entrusted to that religious institute. Thus, whenever a religious can be obtained for the carrying on of a work, this means that energy will be given to it, perseverance will be shown, system and method will be used. The prospects of success are very great, because there is a proportionate cause for it.

But in many instances it is impossible to secure the services of religious, just as one cannot find volunteers among layfolk to carry on the work. The reasonable thing then is to obtain trained and salaried workers, or else one has often to give up any expectation of continued and real success.

We are all aware that there are several needs in the Catholic body of the United States which are being met very inadequately. The Y. M. C. A. and the Y. W. C. A., according to their own account, verified by Catholic surveys, have in their membership great numbers of Catholic young men and Catholic young women respectively. These young people are attracted to the organization by the facilities for lodging, for exercise, recreation, and companionship which they offer. We are well aware that a number of local activities have been begun for our Catholic young people to parallel and offset the Y. M. C. A., but few of them can bear comparison, from the material side, with those organizations. The idea of a Catholic Young Men's Movement has been long before our people. The one thing that most retards its realization is the failure to supply a proportionate cause in the way of trained and paid workers, comparable in their numbers and efficiency to those of the Y. M. C. A. and the Y. W. C. A.

It may be objected at this point that our Catholic people are not wealthy enough to carry on such an organization. A great deal might be said on this subject of the wealth and generosity of Catholics. So far as their means are concerned, forming as they do one-fifth of the population of the country, the financial power of Catholics is immense and ever increasing. It is true that a great many of them are still to be found among the poor, but their financial condition is improving almost day by day. There are some Catholics who are very wealthy and an immense number who are fairly well-to-do. Some Catholics give generously. But others contribute not at all. If we could persuade all to give according to their means, we could lay the foundation of a very capable organization for a Catholic Young Men's Movement.

The Three Spheres.

Here, again, our Catholic layfolk are divided into three great spheres. The inner circle is made up of the generous contributors to Catholic enterprises. These are the men and women who are always willing to give. It is they who build the churches, who subscribe to Catholic magazines, who contribute to hospital campaigns, who offer stipends for Masses. They are doing all that they should and sometimes more than can be expected of them, and God will reward them for their generous and faithful support of the Church. Outside this sphere of regular contributors there exists another sphere of Catholics who do much less than they should in the way of supporting the Church. They give, spasmodically and occasionally; but the sum total of their yearly contributions is negligible compared to the amount of money they lavish on other things. Far from being tithers, and giving one-tenth of their income to the Church, they give so little that it forms an inconsiderable item in their budget. Such Catholics are many, and, if they could be induced to contribute more generously, the enterprises of which we have such need could readily be financed. Outside this second sphere is a third wide sphere of Catholics who, though they practise their religion after a fashion, give virtually nothing to the Church. They are not reached by Catholic drives and collections. They drop a small coin into the collection box, merely out of human respect, so as

to appear to give something, but a hundred of them are not worth one of the inner circle from the standpoint of the faithful support of the Church and the effective promotion of Catholic activities.

Now, we have little or no organized means of reaching the two outer spheres. We are continually appealing to the generous ones, continually depending on them for support and help. Would it not be wise to try to make some excursions into these outer spheres and bring them in to contribute? If it be true that we have twenty million Catholics in the United States, even the most successful national collections barely reach a tenth of that number. One notable Catholic drive for Catholic membership last year succeeded in going a little beyond the million-dollar mark, which means that, with all the effort made and the cooperation of so many parishes, only one dollar was collected for every twenty of the Catholic people. By organized effort, consistently carried on with the help of paid workers, we ought to be able constantly to widen the sphere of contributors to their own great advantage spiritually, and to the great benefit of Catholic good works. Very many of the Catholics in the two outer spheres are there not so much out of lack of good will, but merely because they are not reached by the means which we have been using hereto. It would be a personal service to them, to introduce them to more generous giving. We are tempted to repeat a little instance to illustrate this.

An Amusing Instance.

Some time ago a very fervent Catholic man whose contributions to the Church are limited only by his means, told us this story. "I had occasion," said he, "to pass several months in New York City, and a friend of mine from my home town was with me there. He is a very wealthy man, and has been so from his youth, for he inherited a large fortune from his father. He has administered that fortune well and is a very creditable citizen, fully as generous as most wealthy men are. For several successive Sundays we went to Mass together in New York, always at the same church, because it was so convenient to our hotel.

"The first Sunday, the pastor of the church preached what was to me a very moving sermon. He described the desperate

financial conditions of his parish, apologized for asking for money, but said that the debts of the church were so large and the congregation had dwindled to such a degree that, unless generous visitors to the parish would help out substantially, he saw himself faced with bankruptcy. The appeal made such an impression on me that I gave him a good deal more than I could afford. But what was my surprise, when the collection box came around, to see my wealthy friend put his hand in his pocket in a half-distracted way, feel about for some particular coin, withdraw a quarter of a dollar, and drop it into the box where my bill reposed!

"When we got out of church," the man continued, "I could not resist speaking to him about it. 'Henry,' said I, 'you and I are good friends and I am sure you will not mind my asking you something.'

"'Not at all,' said he. 'Go right ahead.'

"'Well,' I went on, with some hesitation, 'did you hear the sermon to-day?'

"'To tell you the truth,' said the other, 'I did not pay much attention. I had a distraction just about that time. What did he talk about?'

"'He talked about the needs of the parish,' said I. 'He mentioned that it was on the verge of bankruptcy and he pleaded with kindly disposed visitors to be as generous as possible. Now, Henry, in the face of such a situation, how much did you put in the collection box?'

"Henry looked rather puzzled," my friend went on. "He thought a moment and then replied: 'Honestly I don't remember how much I put in. But it has been my custom for years and years to drop in a quarter every Sunday, and so I suppose I put in a quarter to-day.'

"'Well now, Henry,' I replied, 'do you remember how, on Saturday night, you and I attended an expensive theatre. I think you paid $3.50 a seat and the play was so tedious and uninteresting that we got up and walked out after the second act. You will spend $7.00 to help support a good-for-nothing theatre and do you consider that, with all your wealth, a quarter a week is an adequate contribution to the support of religion?'

"Henry looked surprised and pained. 'Honestly,' said he, 'I never thought of that before. When I was a little boy my father used to give each one of us a quarter to put in the collection box, and I have always taken it for granted ever since that to drop in a quarter was the proper thing, so that is what I always have done. But,' he said, 'I am very much obliged to you for calling my attention to it. I shall certainly act differently in the future.'

"Henry and I went to church for several Sundays thereafter," my friend continued, "and I was amused and edified to see that each time, as the collection box approached, though his hand at first wavered toward his vest pocket and he seemed to be looking for a quarter, still he always caught himself in time, straightened up, took out his bill fold and dropped in a bill of such denomination that the poor parish priest must have thanked God that his church was being visited by some beneficent millionaire.

"I am sure," my friend continued, "that there are a fair number of wealthy Catholic men aloof from Catholic influences who merely practise their religion in a sort of a routine way and who never make any adequate contribution to Catholic enterprises." Through the systematic effort of competent salaried workers we could enlist many of these men to give more adequate aid to Catholic enterprises, to their own great benefit, as well as to the advantage of the Church.

A Miracle of Providence.

It would indeed be a very desirable state of things if there were enough religious men and women to conduct many more of the activities of the Church. Some time ago, while visiting the great institute, "La Piccola Casa", of the saintly Father Cottolengo in Turin, we were very much impressed by the principle he had laid down that all the workers in his great house of Charity should be religious. In the book entitled *God in His World,* first series, we have set down the names and the work of some of these communities. It was the idea of the holy founder that all who helped to carry on this charity, where some ten thousand people are now being cared for, should be religious, so that they might all receive the merit of the religious vows for their self-sacrificing labor.

"Since the most important thing is to obtain the aid of heaven, a family of Carmelites, another of Pietadines, another of Suffragines, and one of Josephines, all devote themselves to the work of prayer to obtain the continual support of Providence for these vast enterprises. . . Then there are the communities which attend to the material needs of the establishment. The Sisters of Charity care for the house, the Sisters of St. Martha do the cooking . . . toiling Sisters of Martha, standing side by side, wash in the great tub, much as the women wash in rivers and in lakes along the European countrysides. . . Other 'Families' of Sisters are the Pastorelli (who, as their name suggests, catechize the sick), the Adoratini, the Cuor de Maria (a Sisterhood of Deaf Mutes)—each with its own building or department, its own superior and its definite purpose. In thus organizing all the personnel of his foundation into communities and giving them at once a spiritual and a material office, the Beato Cottolengo aptly provided both for the work and for the spiritual needs and welfare of the workers. It was his thought to get the work done in such a way as best to sanctify those who do it. Besides these religious communities of women, there are in the Piccola Casa two communities of men, one the Fathers of the Holy Trinity who minister to the spiritual needs of all, and give each day some five thousand communions to the religious and the inmates, and the other the brothers of St. Vincent who attend the male patients in the hospital, while the Sisters of St. Vincent nurse the women."

This extraordinary institution keeps no accounts, makes no provisions for the future, receives with one hand what it gives out with the other, refuses no comer, ministers to all manner of affliction, and yet has never wanted for the means of support during nearly a hundred years of its existence.

Here we have a true miracle of God's Providence and an example of the power of faith and prayer. Yet this institution is unique and inimitable. Most other institutions, even the holiest, have to keep accounts, to administer property, to employ paid workers, in order to secure the sum total of human toil required to make their work a success.

ACCORDING TO THE NEED.

I trust that these reflections will prove helpful and that every parish priest and every priest who is promoting some worth-while Catholic activity can apply them to his own particular situation. I do not mean to suggest that paid employees be set to work for all manner of Catholic enterprises. We must cut our suit according to our cloth. There are some activities that must always depend on volunteer work because they have not substance enough, nor importance enough to justify or to sustain the employment of a paid worker, or because, from their nature and appeal, they can be maintained by volunteers. Other important enterprises, thank God, will be carried on in increasing numbers by priests and other religious men and women. But there are still other works which could readily sustain one or more trained and salaried workers. Without these workers, they may drag on a half-existence. With them, they could bring forth good fruit and win support, even from a financial standpoint, which would far more than justify the paying of the requisite salaries. But, somehow or other, we must secure the human effort needed, according to God's usual Providence, to make good enterprises succeed.

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THE OBLIGATIONS OF BAPTISMAL SPONSORS. III.

THE course of our thought leads us now to suggestions for what may be called the desirable truly Christian view of duties of sponsors, aside from questions of strict obligation. First of all, we take it for granted that designation by parents was an invitation which the sponsor accepts to become in some measure a member of the family, in a greater degree than the ordinary nurse or tutor who is established in a home. Also, we assume that the parents say, implicitly at least, to the sponsor, "We are occupied with the general care of our child, but we ask you to assist us in the religious part of it. Tell him of the baptism and why he was baptized; tell him how 'Mother Church lends other feet to little children that they may come, another heart that they may believe, another tongue

that they may confess'; and so you became his godfather. Tell him about the baptismal ceremony, the professions and promises you made in his name, and of the many wonderful blessings that resulted from the sacrament's reception. In your kind solicitude for his spiritual welfare speak to him and act toward him as freely as we, according to your own good judgment and prudence. We shall be only too happy as well as most grateful to see you thus sharing our place in his regard, our love and our labors for him."

Strange words these! But ought they be strange? If they were preached as they should be, they would not sound strange. Whose fault is it that such words are unheard and unheard of nowadays? "De quorum (patrinorum) munere, quoniam ad omnes fere laicos pertinet, accurate a pastoribus agendum erit, ut fideles intelligant quae potissimum ad illud recte perficiendum necessaria sint." And if such words were spoken, those duties, which are imposed upon baptismal sponsors under sin, would not be neglected as they now are. For, shooting a little high we shall not altogether miss the target. Are we aiming too high? We think not, in an affair of this kind.

Here are the few suggestions. Of course we do not urge them all; the practice of even one or two of them would prove beneficial. The baptism is over and the child has been brought home. During the first years of infancy, the sponsor has nothing to do for the godchild, except to pray for him, a duty which should be of daily fulfilment throughout life. He may send some little present occasionally. At the age of four or five, letters will accompany the presents to godchildren or may be written casually, and a familiar, intelligent acquaintance will begin, with opportune visits, identifying and connecting the sender of presents and of letters with the godparents. Genuine admiration and affection will soon follow on both sides. Then school days will come, and First Communion, and Confirmation, golden opportunities for the godfather and godmother. They will show their interest in the work at school, and will inquire about it, and give encouragement and sympathy and assistance. Nor will they fail to cultivate in the child a desire for still higher aid. "Our Lady of Good Studies, pray for us!" is an easy ejaculation for the youngest pupil, and for the older there is St. Thomas's short

invocation before class or study. Ejaculatory prayer is peculiarly suited to children, who cannot concentrate, who love everything in small doses, prayers especially. And there are many of these richly indulgenced, very brief ejaculations. Children should be told of these things, of which, alas, many have never heard. How much there is for sponsors to do for their godchildren's spiritual betterment, so much that nobody else thinks of doing. The catechism lessons will call for special attention, and here they will endeavor to do their best work in whatever manner and measure they may prudently deem expedient or necessary. They will supplement the catechetical instruction with stories from Bible and Church History, stories of the Saints, of Lourdes, Loreto and other shrines, above all and most of all with the gospel story of the Great Divine Lover of children.

Pastors can not be expected to give all this instruction to the individual child; it would be impossible in most parishes; "ad quod praelati Ecclesiae vacare non possunt circa communem curam populi occupati." The Catechism says, "Pastors, who are charged with the public care of a parish, have not sufficient time to undertake this private instruction of children in the faith;" and it gives that as a reason why there should be "patrini" in baptism. It is to the sponsors, then, that we must look for this special teaching. "There are three kinds of instruction in the faith," says St. Thomas, ". . . . the third kind, which follows baptism, is the duty of the sponsor and the prelates of the Church. The prelates have as it were the general teaching; it is made special through the work of the sponsor and adapted to this one or that according to each one's capacity and need." To help in this work an abundance of splendid books and magazines suited to children are available. The godparents will certainly be present at the First Communion and the Confirmation; if not present in person, surely messages of affectionate congratulations may make up for the unavoidable absence. They will encourage the child to join the proper sodalities, will see that he is enrolled in the League of the Sacred Heart, in the Rosary Confraternity and in the Scapular of Our Lady of Mt. Carmel, and teach him the respective requirements of these and help in their fulfilment, mindful always and careful to explain the meaning and purpose of all these things.

Sponsors will make it a rule to take not only interest but share also, as far as possible, in all the significant events of the child's life. The baptismal anniversary will be the day of days each year; sponsor and child will celebrate it together, and the first vows will be renewed with their professions and promises; and the sponsor remembering that, "sicut Mater Ecclesia accomodat pueris baptizandis aliorum cor ut credant," so too she lends them another's ears that they may hear, and another's mind that through others they may be taught". Remembering also that the things which he saw and heard beside the baptismal font should be the special subjects of the child's instruction, the sponsor will tell of the questions and catechism, the prayers and exorcisms and all the interesting, richly symbolical ceremonies; of the rite of *ephpheta,* for instance, signifying that just as the blind man in the gospel, whose eyes our Lord touched with clay of the spittle and whom He directed to go and wash in the waters of Siloe, went and washed and came seeing, so in like manner by the virtue of the waters of baptism light comes to the mind enabling it to discern heavenly truth. "Et narium et aurium sputo linitio significat receptionem doctrinae fidei quantum ad aures et approbationem quantum ad nares," as says St. Thomas; or, as Rabanus explains it, "By means of the typifying spittle and the touch of the priest, the Divine wisdom and power brings salvation to the catechumen, that his nostrils may be opened and he may perceive the sweet odor of the knowledge of God, and his ears be opened to hear the commandments of God." Or he may tell of the anointing of breast and shoulders with blessed oil, as it were an athlete about to enter the arena and strive against his adversary, the devil. "Olei vero inunctio significat aptitudinem hominis ad pugnandum contra daemones." And he will tell how these same wonderful ceremonies were probably in vogue in the very infancy of the Church, in the days of the Apostles, traced in certain historical record to the second century, invented first and primarily for the worthy and imposing reception of adult converts, who must themselves have been deeply impressed by the solemn and significant manner of their Christian initiation.

And so the original ceremony of the child's own baptism will not be merely a memory of the past, but a present vital reality. All the years from infancy to manhood and womanhood will

bring letters and little tokens of a godfather's love and care on birthday, name-day, feast days; with never a word of nagging or of faultfinding, but many words of praise and encouragement, and perhaps a bit of gentle correction once in a long long while, and kindly admonition.

These are our few suggestions; exemplification of some of them will be met with farther on. The reader will not forget those contained in the references to Big Brothers. Doubtless, every worthy and intelligent godfather and godmother can suggest and will pursue other and better ones. In any case, the idea is that in every Catholic family there is plenty of room for the exercise of the commission given by the Church to baptismal sponsors.

If a single one of the suggestions outlined above had been followed to any appreciable extent, could it ever have been found, as it actually was, that out of five hundred children in a certain parish school not nearly one-third knew the names of their respective sponsors in baptism? No; but every one of the five hundred would have had intimate knowledge of either godfather or godmother or of both.

The letter of an ideal godparent introduced the first of these articles. We may turn now to other inspiring words and examples. Leon Papin-Dupont, "the Holy Man of Tours," reckoned it a great honor to be chosen for the office of baptismal sponsor. He received from the sacred font more than forty spiritual children of all classes and he was most conscientious in the fulfilment of all his duties toward them, acquitting himself faithfully and assiduously of a charge that was often exceedingly burdensome. He counted them all members of his family. If their parents were dead or absent, he acted as their guardian and father, received them into his house, gave them hospitality for weeks, even months. When they were away he kept up a constant correspondence with them, and often, when he knew them to be in want, he sent them as much money as they needed.

One case is especially noticed in his biography. "A religious and moral aim was always uppermost in his thoughts. Thus we find him constituting himself the guardian and tutor of a little orphan girl for whom he had stood sponsor. Of his own accord he had offered himself for this spiritual relation-

ship in order to prevent the choice of one who, although eligible from the pecuniary point of view, promised ill from the religious." When she was seven years old he sent her to France (from Martinique) to be educated by the nuns of the Sacred Heart. Before her embarkation he took her to his home for a few days. Finally he himself saw her on board the boat. Some of his letters to her have been preserved; they contain a remarkable course of spiritual education. "His exquisite Christian tact is displayed in the advice which he gives to this girl, always adapted to her age and situation and to the different trials and vicissitudes which, as she grew up, she was called to encounter." And these letters, most of them of considerable length, were written amid the multiplied occupations and frequent interruptions of a tremendously busy life. The no-time excuse did not enter his mind. In one letter he recommends the London *Tablet,* saying, "You can have nothing better than that journal for making yourself acquainted with the movement of the ancient Isle of Saints toward Holy Church." When one of his god-daughters was on the road to contracting a dangerous intimacy, he wrote begging her to make a novena to St. Anthony and pray the saint to help her find the right kind of a friend. Thus are exemplified some of our suggestions. Standing by the deathbed of a convert godson he said, "I had the honor of being his godfather and I am well recompensed by the sight of a death which is a signal triumph over the powers of hell." His biographer's last words on this subject are, "Several of his godchildren are still living, and they preserve an ineffaceable remembrance of his wise counsels and his many acts of kindness."

"After the death of her father, Sister Marie-Bernard, as the eldest of the family," religious though she was and many miles from home," interested herself in the future of her brothers and sisters, and more especially in that of her youngest brother, her godchild." Sister Marie-Bernard is Blessed Bernadette of Lourdes. If proof were needed that religious life is no barrier to love of home and dear ones, no hindrance to concern for their happiness and welfare, we have it in the career of this privileged child of Mary Immaculate, this beatified servant of God. However, we must limit our notice here to her interest in her godchild. "I thank you with all my heart," she

wrote to Abbé Peyramale, "for your kindness in recommending my youngest brother to the Bishop's attention." And to the Bishop, "Permit me, poor little sister as I am, to express my lively gratitude to your Lordship for having undertaken the education of my youngest brother. His future has been a matter of deep concern to me since I had the misfortune to lose my beloved parents. I have never ceased to think of my dear little orphan and wonder what would become of him, praying unceasingly to God and the Blessed Virgin to watch over and protect him. . . . What a consolation to me to know that he is under your care."

When her "little Pierre," as she used to call him, was about to make his First Communion, she wrote, "It is with the greatest satisfaction that I learn that you are to have the happiness of making your First Communion. Needless to say, that from now till the great day your heart, spirit and soul, my dear little brother, should be filled with one single desire: to make of your heart a worthy habitation for God. . . Pray Him to make ready His own dwelling place, so that nothing may be wanting when He arrives. . . Never cease to pray the most holy Virgin, my dear little brother, to grant you all the graces necessary for the worthy fulfilment of this great act." Nor did she forget the boy's temporal affairs and welfare, and her words are quite vigorous: "I hear that Joseph has some idea of setting my little Pierre to keep a sort of shop. . . Tell him from me that I formally forbid this. . . I desire that Pierre remain where His Lordship the Bishop of Tarbes wishes him to be left to complete his education."

Listen to the dreams and hopes of a devoted, holy sister-godmother: "I should like to see him apprenticed to a trade so as to have the means of gaining an honest livelihood, provided always that he shows no signs of vocation to the priesthood." To Pierre himself she writes, "If you are really convinced that God has given you no vocation to the religious life, I strongly advise you to make up your mind to learn a trade. . . I beg you, dear brother, to reflect seriously upon the matter in the sight of God." And here is the wisdom and the prudence of the godmother and sister rising to saintly heights: "I would not for the whole world that you should become a priest in order to make a position for yourself. Better far become a

rag-picker." And so, in letters to Pierre himself and to her sister she gives expression to the thoughts, the longings and the anxieties of her inmost soul for this her godchild, and for him more frequently and more earnestly than for her other brother or sister or anybody else.

It is to my purpose, before leaving our Saint of Lourdes, to record here that her own godmother, her Aunt Bernarde, took her, a child of eleven years, to stay for her health's sake some seven or eight months in a milder climate, and treated her throughout as one of her own children. And from her convent home at Nevers in after years Bernadette was ever mindful to send "all sorts of affectionate messages to godmother".

Would Madeleine Sophie Barat ever have become so preeminently fitted to be foundress of the Society of the Sacred Heart, as she was at twenty years of age, or so signally capable and ready for sixty-six years of most efficient accomplishment of her great pioneer religious and educational work, had it not been for the training she received from her godfather? Would she have become Saint Madeleine Sophie had it not been for the same influence? It was her brother Louis, then eleven years old, who stood for her, because "there was no time to summon the godparents fixed on previously". From the beginning he took his office of sponsor most seriously. Later, when he came home from the seminary, a subdeacon, he found the little sister, his godchild, now ten, who had so large a share in his thoughts and prayers, all that early promise had led him to expect. But he saw too that "her lively wit might grow sarcastic and her high spirits lead to petulance, the strength of her will might become too tenacious and the warmth and vehemence of her affections might lead her from the path traced for her by God." He implored Heaven for light and strength to do what was best for her. We must remember that all the while she is living under the same roof with good Catholic parents and an elder sister, who were all devotedly attached to her, the baby of the family. Louis resolved to continue the education he had begun, and that in terrifying earnestness. He drew up a rule of life for her, with daily Mass, much spirituality, many prayers and many hours of study. "All day long she studied," often and often with sighs to be out at play with her companions. Little by

little, however, love of study grew within her. He taught her Latin and Greek, in both of which she became exceedingly proficient, also Spanish and Italian, besides history, mathematics and the natural sciences. Every week he gave her the same examination that he gave his class at the college where he was professor, and week after week came the unvarying announcement, "I am sorry to tell you, boys, that Sophie is first again."

Louis Barat was a hard taskmaster as godfather, but all this study was to him only means to the end, Sophie's high preparedness for whatever vocation God might call her to. Her ever-increasing knowledge of the science of the saints was far more estimable in his eyes than her advance in human learning. It is not at all improbable that his two years' imprisonment during the Reign of Terror, with hourly expectation of the guillotine, did more for his sister's formation and development than all studies and rules; though, when at length he was released and returned home, it seemed to him that a great deal was still needed before her heart could be detached from earthly things and fixed on God alone. His best plan for her was that she should leave the old associations and live with him. Finally it was so arranged, and Sophie at sixteen is in Paris with her brother, who is now a priest. "She soon discovered that her previsions as to the austerity of Louis's views concerning her were to be realized."

Thus the story runs on. It appears a hard, harsh training, dreadfully and unnecessarily severe. But, as we remarked at the outset, it probably made her a saint. There can be no doubt but that it prepared her admirably for her life's wonderful achievement. He was her only teacher and guide and spiritual director until he gave her over at twenty to Father Varin and the Sacred Heart. At twenty-two she was chosen superior, at twenty-six superior-general of the new Society. Never was one better fitted for such a position. And so it had all turned out most providential. Louis Barat seems to have recognized the superlative worth and possibilities of the material entrusted to his care and molding, with vision of a masterpiece. His little sister, so unexpectedly his daughter by baptism, was no ordinary child; she should be, must be, an extraordinary Christian woman. And he saw the opportuni-

ties offered him as godfather, and he did not hesitate to make the most of them.

Every Catholic of to-day is familiar with the Little Flower's appreciative and affectionate references to her godmother, her eldest sister, Marie Louise, afterward in Carmel, Sister Mary of the Sacred Heart, for whom was written the last manuscript, the last and perhaps the most beautiful chapter of the autobiography. "My beloved sister, . . . I am glad to talk awhile with you who are doubly my sister, with you who lent me your voice when I could not speak, promising in my name that I would serve Jesus only. The child who writes these lines to-night, dear godmother, is the child whom you offered to our Lord and who loves you as a child loves its mother. In heaven only will you be able to fathom the gratitude that fills my heart." And of her childhood days, when she was only four or five years of age, she says, "I remember also the great affection I had for my dear godmother, who had just left school—" (Marie being about eighteen). "Marie loaded me with presents, which, trifling though they were, afforded me endless pleasure." She wrote to this godmother, "Is it not you who have taught me? Remember those days when I sat upon your knee and you talked to me of heaven. I can still hear you say, 'Look at those who want to become rich, and see how they toil to obtain money. Now, my little Thérèse, through every moment of the day and with far less trouble, we can lay up riches in heaven. Diamonds are so plentiful, we can gather them together as with a rake, and we do this by performing all our actions for the love of God.' Then I would leave you, my heart overflowing with joy and fully determined on amassing great wealth."

Is not this an example and inspiration to every godfather and godmother? At the time of her First Communion her father was still in good health and, it hardly need be added, was eminently capable and qualified, as well as at leisure, to prepare his child for the great event. But it is Marie who takes upon herself this duty. "Every evening," writes Thérèse, "I spent a long time with her, eager to hear all she had to say. She was so eloquent that her noble and generous spirit seemed to pass into mine. As the warriors of old trained their children in the profession of arms, so she trained me for the battle

of life. . . Often, indeed, I felt sorry that I alone was listening to her wonderful teaching." She made her First Communion kneeling between her father and godmother. When Marie left home to become a Carmelite, Thérèse, now thirteen years old, was heartbroken. "I had many separations to endure upon earth. The same year in which I was made a Child of Mary, Our Lady took from me my dearest Marie, the only support of my soul." Letters now are going back and forth and "dearest Godmother" is joined with "dearest Sister" as our beloved Saint speaks to the former guide and guardian of her soul. "You do not know, dearest Godmother, how this little creature's death has made me reflect." "Your little lamb, as you love to call me, dearest Sister, would borrow from you some strength and courage." "Pray to-morrow for the little one who owes you her upbringing, and who without you might never have come to Carmel." "My dearest Sister, I do not find it difficult to answer you. . . What does please Him is to find me love my littleness, my poverty; it is the blind trust which I have in His mercy. . . There is my sole treasure, dearest Godmother, and why should it not be yours?" "Dearest Godmother, you would like to hear still more of the secrets which Jesus confides to your child. . . Jesus confides His secrets to you also. This I know, for you it was who taught me to listen to His divine teaching. On the day of my baptism you promised in my name that I would serve Him alone. You were the angel who led me and guided me in my days of exile and offered me to our Lord. As a child loves its mother, I love you; in heaven only will you realize the gratitude with which my heart is full to overflowing." (signed) "Your little daughter, Teresa of the Child Jesus."

The office of baptismal sponsor, looked upon so lightly to-day by most Catholics, has from the days of the Apostles ever held an important place in the liturgy and discipline of the Church. An office of spiritual parenthood and sponsorship, it carries with it by its very nature as well as by ecclesiastical law, obligations, binding under grave sin, of religious instruction and guidance. If these duties are adequately discharged by parents or guardians or others, the obligation ceases to bind the sponsor under any sin at all. When parents, guardians and others fail, and in the measure in which they fail, the obliga-

tion falls upon the sponsor by reason of his office, and it binds mortally or venially according to the demands and circumstances of the particular case. But always, and independently of what parents, guardians and others may do, there is large and becoming opportunity for most helpful service in behalf of the child of which the sponsor, conscious of the relationship born at the baptismal font and mindful that the office is not a mere name or empty honor, ought in the spirit of true Christian piety gladly to avail himself, unto the child's welfare and happiness temporal and eternal, and his own joy and spiritual advantage, and the delight and the blessing of Him who suffered and died for the child's salvation.

"Quae omnia ob eam praecipue causam docenda esse pastores meminerint, ut fideles in hac cura et cogitatione perpetuo versentur, ut in iis, quae sancte et religiose spoponderunt quum baptismo initiati sunt, fidem servent, atque eam vitam instituant quae sanctissimae christiani nominis professioni respondeat."

FRANCIS D. MCSHANE, O.P.

Washington, D. C.

Analecta

ACTA PII PP. XI.

APOSTOLIC CONSTITUTION

PROCLAIMING A HOLY YEAR EXTRAORDINARY IN CELEBRATION OF THE SOVEREIGN PONTIFF'S SACERDOTAL JUBILEE.

At the beginning, by the singular grace of God, of the fiftieth year of Our priesthood, nothing is, or could be, more desirable to Us, the common father of all the faithful, than that all Our children, united with Us in spirit and prayer, should give thanks to God and ask of Him the aid so necessary both for Ourself and for the Church entrusted to Us, surrounded as it is by so many evils and dangers; and that, fortified by this aid, all, particularly the clergy, should direct their efforts to the growth and spread of the Christian Faith, and to a more holy conduct of their own lives.

Most pleasing to Us, therefore — all the more pleasing because so free and spontaneous — is this wonderful unanimity with which all good men throughout the world, in congratulating Us, have hastened to celebrate this event, during these very first days of the new year, by their prayers to God both in public and in private, and by their joyful felicitations. Such a sudden and widespread action on the part of so many souls proves in a most glorious manner that it is most fitting that devoted and affectionate children should participate not only

in the sorrows and griefs, but also in the comforts and joys, of their Father, by reason of that tie, as it were, by which the whole union of family life itself is bound together and governed. For the first and chief law of charity is that it should be shown not so much by words as by deeds; and that in charitable acts there should appear to be, as it were, a mutual sharing of goods.

And We Ourself are so strictly bound by this same law that we must needs share Our good things with Our beloved children to the best of Our power. We must summon them to the participation in Our joys, so that, by placing before them the treasures of God's graces, the dispensing of which is in Our power, We may increase the pleasure of the Father through the common joys and benefits of his children.

Holy Year Proclaimed.

Wherefore, following in the footsteps of Our predecessors, in particular Leo XIII, we have decided to decree for the whole Catholic world another Holy Year *extra ordinem,* in the form of a universal Jubilee, which shall be in force to the end of December of the current year. With the fountains of the Church permitted to flow more bountifully throughout this whole time, by reason of Our paternal generosity, We profoundly trust that all the Faithful of Christ will now the more eagerly and freely avail themselves of these helps to salvation, so that private and public morals may be amended, faith may be given a new vigor, and the ardor of piety may be enkindled. For if the zeal for prayer, which We have often, even recently, commanded, should take on a stronger life, there is nothing that could render to Ourself and the Church a more powerful aid in these critical times in which we live.

Prompted by the same motive and led by the same hope as Our predecessor, of pious memory, Leo XIII, we also decree a Holy Jubilee "by admonishing and exhorting all who have concern for their salvation to recollect for a little and raise their thoughts, centered as they are in earthly interests, to higher things; for this will not only be salutary for individuals, but also for the state, because progress in perfection of soul in the individual will be followed by a corresponding advance in honesty and virtue in public life and morals."

Now, while it is the purpose of the Holy Year to foster an increase of faith in the people and to urge them to conform their lives according to the law of the Gospel, the remembrance of the day on which We were raised to the dignity of the priesthood would seem, furthermore, to admonish the more strongly all those who are honored by this same power to conduct their whole life more religiously and piously day by day, in keeping with the dignity of so great an office. Out of those multiple fruits of the Jubilee which will redound both to individuals and to human society, We trust there will come forth finally the restoration of the peace of Christ, complete and perfect in the Kingdom of Christ.

Therefore, relying on the mercy of the Omnipotent God and on the authority of the Blessed Apostles Peter and Paul, and by virtue of that power of binding and loosing which the Lord has given to Us, though unworthy, for promoting an increase in faith, the amendment of morals, and especially the holiness of the Clergy, to all the faithful in Christ of both sexes we grant a plenary indulgence of all sins in the form of a general Jubilee. This indulgence will be in effect from this day until the end of December of the current year, and may be gained as follows:

How to Gain Indulgence.

I. Inhabitants of the Diocese of Rome and foreigners sojourning in the city.

1. If on the same day, or on different days, they make two visits to the Basilicas of the Lateran, Vatican, and St. Mary Major, and in these places pray devoutly for the intention of the Holy Father mentioned above, and in general for the conversion of sinners, the extirpation of heresy and schism, and for peace and concord among all princes, to the end that the exaltation, prosperity, and freedom of the Catholic Church and its Head, the Vicar of Jesus Christ, may the more easily be attained.

But if because of too great distance or for any other just impediment it should be difficult for the inhabitants of the suburbs, especially, to visit the Basilicas mentioned, We grant that confessors may permit their penitents to go to some other parish church or oratory where the sacrifice of the Mass is

wont to be celebrated, for the purpose of performing these same visits.

2. If on two days, apart from those on which fasting and abstinence are commanded, they fast and abstain according to the regulations of Canon Law.

3. If, apart from fulfilling the obligation of yearly confession, they go to Confession and receive absolution from their sins; and if, apart from fulfilling the obligation of receiving Communion during Easter time, they piously receive Holy Communion.

4. If, finally, after hearing the advice of a confessor, they give some alms for some pious work — each according to his means and piety. We commend particularly the Work of the Propagation and Preservation of the Faith.

II. For those living outside the Diocese of Rome, throughout the world, we prescribe two visits, either on the same day or on different days, and these visits to be performed piously in three churches or public oratories in which the Mass is wont to be celebrated. These places must be assigned by the Ordinary of the place or in accordance with his orders. But if three such churches are not to be found in some places, then let three visits be made in two churches, or six in one. Furthermore, the other works enumerated above must carefully be performed by those seeking the indulgence.

III. In behalf of those who, either at Rome or elsewhere, may wish to perform their visits in a body or *processionaliter,* as it is said, under the direction of their parish priest or some other priest designated by him, the Ordinary at his own prudent discretion may reduce the visits even to a smaller number.

IV. Visits may be performed partly in one diocese and partly in another; and in the same diocese, partly in one place, partly in another; but in each place only in churches duly assigned.

Where There Are Impediments.

V. If any of the faithful may be impeded by any just and reasonable cause from fulfilling some one of the works mentioned, or even all of them, in the manner prescribed, their confessors may dispense them by changing the prescribed works into some other work.

VI. All Religious and all who come under this heading in the second part of Bk. II of the Code of Canon Law can be dispensed both individually and collectively by their immediate superiors, if the prescribed works are changed into others, provided the latter, however, do not fall under those enjoined by rule. Religious lay congregations, moreover, can be dispensed by the priest who exercises general supervision over them. And, in case of necessity, an individual can be dispensed by his own confessor.

Confessors, throughout the whole period of the Jubilee, should follow generally, in absolving and dispensing, the discipline recently introduced by the Code of Canon Law.

We do not suspend, however, the extraordinary faculties, however delegated, which they perchance possess. But in addition We grant them the following faculties, which are to be exercised this year, within the limits of the jurisdiction, whether ordinary or delegated, with which they may be invested by their Ordinaries. Hence, at Rome or elsewhere, let them be empowered to absolve penitents rightly disposed from all reserved cases, either *ab homine* or *a iure,* under censure or without censure; excepting, however, not only cases of the violation of the secret of the Holy Office, but also those reserved *specialissimo modo* for the Supreme Pontiff (Canons 2320, 2343, 2367, 2369, Code of Canon Law); and finally, those for which, even after obtaining absolution by virtue of Canon 900, there still remains the obligation of having recourse to the Sacred Penitentiary and of abiding by its decisions (Cf. the Decree of the Sacred Penitentiary, Nov. 16, 1928). We grant likewise to all confessors, as above approved, the faculty of dispensing for reasonable cause in the case of all private vows, even when sworn to; excepting, however, those which are reserved for the Holy See by Canon 1309, and also a vow accepted by a third party who would be damaged by a dispensation unless he renounces his right. Penal vows also can be changed, but only into a work which withdraws the individual from sin in an equally efficacious manner.

Conditions for Dispensing.

Faculties of absolving and dispensing of this nature can be applied to those only who have the sincere intention of gaining the Jubilee and of performing the works prescribed or changed. If, however, such persons, after having obtained absolution or dispensation, may be prevented by some reasonable impediment from fulfilling the other conditions, We indulgently decree that the absolution or dispensation received shall likewise be valid.

Furthermore, confessors may use these faculties *in solo foro conscientiae etiam extra sacramentali,* unless there be evidently a question of a sin that is to be sacramentally absolved.

Those who are affected *nominatim* by any censure, or who are publicly named as being such, cannot enjoy the benefit of the Jubilee until they have made satisfaction *in foro externo, prout de iure.* If, however, *in foro interno* they shall sincerely put aside their contumacy, and shall show themselves rightly disposed, they can, *remoto scandalo,* be absolved meanwhile *in foro sacramentali* to the end only of gaining the Jubilee, and they must assume the burden of subjecting themselves as soon as possible even *in foro externo* to due process of law.

The plenary indulgence of the Jubilee, which can be applied either to one's self or to the souls in Purgatory, can be gained two or more times by repeating two or more times the works enjoined. But it is only when the Jubilee is gained for the first time that confessors can use even several times the faculty of absolving from censures and reserved cases, and of changing or dispensing in the case of a penitent who has not yet performed the works enjoined.

During the Jubilee year, indulgences already granted for works distinct from those prescribed for gaining the Jubilee by no means cease. On the contrary, We grant, for the purpose of increasing daily the spirit of prayer, that all the faithful throughout the present year can gain an indulgence of seven years and seven quarantines, as often as they pray piously before the Blessed Sacrament, even when the Tabernacle is closed, for the intention of the Supreme Pontiff, the indulgences already granted for this same work still remaining in force. And those who make such a pious visit throughout

a whole week may gain a plenary indulgence according to the usual conditions.

Furthermore, to foster the piety of the clergy during this whole year in the offering of the Holy Sacrifice, we grant to all priests, to the thirty-first day of December of the present year, a personal privilege, in virtue of which, by celebrating the Holy Sacrifice of the Mass, they can apply daily a plenary indulgence to a soul in Purgatory.

And in order that these Our Letters may come the more easily to the knowledge of all the faithful, We desire that to the printed copies of the same, signed however by the hand of some public notary, and fortified by the seal of some person in ecclesiastical authority, the same faith should be given, which would be given to these Letters themselves if they were presented or shown.

Given at Rome, at Saint Peter's, on the sixth day of January, the Feast of the Epiphany of Our Lord, in the year 1929, the seventh of Our Pontificate.

LAWRENCE CARDINAL LAURI,
Penitentiary Major.

FR. ANDREW CARDINAL FRUEHWIRTH,
Chancellor of the Holy Roman Church.

JOSEPH WILPERT,
Dean of the College of the Protonotaries Apostolic.

DOMINIC JORIO,
Protonotary Apostolic.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

APOSTOLIC CONSTITUTION by which the Holy Father, Pope Pius XI, institutes a Holy Year Extraordinary, in commemoration of the fiftieth anniversary of his ordination to the priesthood. The indulgences of this universal jubilee may be gained till the end of this year. A full commentary on this important document is subjoined.

JUBILEE ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF ORDINATION OF PIUS XI.

With the recent Jubilee of the Holy Year of 1925 still fresh in our minds there is no need to recall here the history and purposes of the Jubilee.[1] Nevertheless, it is in order to offer a few remarks in explanation of the recent Apostolic Constitution promulgating a universal Jubilee or Holy Year Extraordinary in honor of the fiftieth anniversary of the sacerdotal ordination of the gloriously reigning Supreme Pontiff.

At the outset attention is called to the fact that not all the regulations which were laid down nor all the faculties granted for the jubilee of 1925 apply to the present jubilee.[2] In the first place, unlike the jubilee of the Holy Year 1925, the indulgence of the present jubilee can be gained, not only at Rome, but also throughout the entire world during this year 1929, ending 31 December.

CONDITIONS.

VISITS.—For other jubilee indulgences, e. g., that in 1925, it was usually prescribed that at least one visit to each of the

[1] Cf. Joseph McCarthy, "The Jubilee of 1925", ECCLESIASTICAL REVIEW, LXXI (1924), 561-572.

[2] Cf. Joseph MacCarthy, "The Conditions Required for Gaining the Jubilee", ECCLESIASTICAL REVIEW, LXXII (1925), 113-125.

designated churches be made on one and the same day.[3] This "day" could be reckoned either from midnight to midnight or from noon of one day until midnight of the following day.[4]

For this year's jubilee the two visits to each of the three designated churches or public oratories (or, as the case may be, the three visits to each of the two churches or the six visits to the one church in a given place) may be made on any one day. But it is not required that all these visits to the designated churches be made on one and the same day: they may be made on different days. Does this mean that on two different days one visit must be made to each of the three designated churches (or on three days one visit to each of the two churches in a given place)? In view of the fact that at this point the wording of the Constitution inaugurating the present jubilee differs, e. g. from that promulgating the jubilee of 1925, it seems that as many or as few of the six visits, as the individual desires, may be made on any one day.

Religious do not fulfill this condition by making six visits to their chapel, but they, too, must make the visits in the churches or public oratories designated by the local ordinary, unless for good reasons this condition were commuted by one enjoying that faculty, as provided in the Constitution, NN. V. and VI. For canon 929 recognizes visits to their chapel in fulfilment of a required visit only when the visit may be made in any church indiscriminately, but not when the church to be visited is specifically designated.

On the occasion of each visit some *vocal* prayer must be said according to the intention of the Pope as described in the Constitution above, N. I. Still it is not strictly prescribed that the prayer according to the intention of the Pope be offered during the time of the visit, though that is customary.[5] No

[3] Pius XI, const. *Infinita Dei misericordia*, 29 May, 1924 — *Acta Apostolicae Sedis*, XVI (1924), 212.

[4] It is true, the constitution *Infinita Dei misericordia* prescribed that the visits be made "*per . . . dies sive naturales sive ecclesiasticos, idest a primis vesperis unius diei ad integrum subsequentis diei vespertinum crepusculum computandos. . . .*" But the Sacred Penitentiary explained this in conformity with canon 923 in the above sense. *Monita*, 31 July, 1924, n. XV.—*Acta Apostolicae Sedis*, XVI (1924), 341.

[5] Cf. S. Penitentiary, *Monita*, 31 July, 1924, n. XVI.—*Acta Apostolicae Sedis*, XVI (1924), 341-342.

particular prayer is prescribed, the choice being left to the individual. Five Our Fathers, Hail Marys and Glorys will suffice, as the Sacred Penitentiary declared in connexion with the jubilee of the Holy Year 1925: "ex communi autem sententia officio huic satisfit quicumque orationem dominicam, salutationem angelicam et doxologiam quinquies recitaverit."[6]

If a person has obtained from his bishop, superior or confessor a commutation (e. g. on account of sickness) releasing him from some or all of these visits, he is not thereby freed from the prescribed prayer according to the intention of the Pope; but neither is he obliged to repeat this prayer for the number of visits from which he is dispensed.[7]

A group of the faithful, e. g., the members of a parish, may make the prescribed visits in a body, provided the procession is under the direction of the pastor or some other priest designated by him or, no doubt, by the local Ordinary. For this case and in view of the public procession the Ordinary is empowered to reduce the number of visits, as he deems wise.

FAST AND ABSTINENCE.—The second condition for gaining this jubilee indulgence is that two days of fast and abstinence be observed. These days may be chosen by the individual to suit his convenience, with the restriction that they must be days in which there is not already an obligation of fast or abstinence or both. Therefore one could not choose days in Lent, the Ember days or the vigil of Christmas, or of Pentecost, of the Immaculate Conception and the Assumption of the Blessed Virgin, or of all Saints, nor any Friday of the year.[8]

Persons who on account of sickness, heavy work, etc., are excused or dispensed from the law of fast and abstinence im-

[6] *Ibidem.* While this declaration does not finally repudiate the opinion that it suffices to say one Our Father, Hail Mary and Glory, it is hardly safe to follow the latter practice unless one were hard pressed for time(?) and prayed with greater fervor. Cf. J. B. Raus, C.SS.R., "Eine Bedingung zum Gewinnen des Jubiläumsablasses: Gebet auf die Meinung des Heiligen Vaters", *Theologisch-Praktische Quartalschrift* (Linz), LXXIX (1926), 587-594.

[7] S. Penitentiary, *loc. cit.* On occasion of commuting these visits it is well to designate what prayers are to be said.

[8] On any of the days just mentioned on which there is only an obligation of fast (e. g., on the Mondays, Tuesdays, Thursdays and [outside of Ember week] Saturdays of Lent) those who are not bound by the general law of the Church to fast or are excused or dispensed, might fulfil this condition of fasting and abstaining. However, most of such persons will be justified in seeking a commutation, as provided for in NN. V and VI of the Apostolic Constitution.

posed by the general law of the Church are not by that fact released from observing these two days of fast and abstinence: if they desire to be freed from this condition, they must obtain a commutation as provided for in NN. V and VI of the Apostolic Constitution.

If by reason of their rule or constitutions religious are bound to observe certain days of fast or abstinence over and above those prescribed for all the faithful, they cannot fulfill this condition of the jubilee indulgence on any of these days. The same holds for those who have obliged themselves by vow to observe certain days of fast and abstinence.[9]

On the two days, not only the fast, but also abstinence from flesh-meat at all meals must be observed. As to quantity and quality of foods the general regulations of the Code laid down in canons 1250-1251 must be followed. Therefore one need not observe the so-called "black" fast; for eggs, milk, butter, cheese and the like may be taken.

CONFESSION AND COMMUNION.—For gaining the jubilee indulgence a confession is required. This confession must be distinct from the one by which a Catholic fulfills the obligation of confessing his sins once a year. As expressly stated in the Apostolic Constitution and usual in the case of the jubilee indulgence, this annual confession will not satisfy the obligation of confession for gaining this year's jubilee indulgence. Still less would an invalid confession suffice. Moreover, and this is unusual, it is necessary that one, even if he confess only free matter, be absolved, as the Apostolic Constitution expressly stipulates: "*. . . in qua a peccatis absolvantur*". It is hardly possible to imagine a case in which there might be reason for commuting this condition of making a jubilee confession.

It is likewise prescribed for gaining this jubilee indulgence that one receive Holy Communion worthily and one cannot fulfill this condition by the same Communion which he receives in fulfilment of the Paschal precept. In view of the fact that Communion is a condition which is prescribed, with few exceptions, for gaining a plenary indulgence, the confessor ought not to commute this except in favor of those who are really unable to receive Holy Communion.

[9] Cf. canon 932.

ALMS.—The fourth and last condition for gaining this year's jubilee indulgence is an alms for some pious purpose. Neither a definite amount nor a particular pious work to which the alms must be contributed is determined: both the one and the other are left to the choice of the individual, "according to his means and piety". This leaves great latitude. However, each one must consult his confessor, both—it would seem—as to the amount he should give and the work he should assist with his alms. While the Pope leaves it to the charity of the individual to choose the work for which he makes the offering, nevertheless, in keeping with his characteristic zeal for the spread of our holy religion, the Holy Father recommends that the alms be devoted to that apostolic work through the good offices of the "Work of the Propagation and Preservation of the Faith".

Since in a given case even the smallest alms would suffice, it will not be necessary to dispense those who can afford only a very little contribution. Ever so little a donation given in the spirit of the widow in the Gospel will find the same favor as did her mite.

COMMUTATION OF CONDITIONS.—As is readily seen, individuals may be so situated that they cannot fulfill one or more or even all of the prescribed conditions. This disability does not of itself release them from fulfilling each and every condition laid down in the Apostolic Constitution, if they want to gain the indulgence of this year's jubilee. Confessors are empowered to dispense, but for just and reasonable cause, from conditions that one cannot observe, and replace them with other good works.

What reasons warrant such a commutation? Even receiving Holy Communion may be impossible for the few who are unable to swallow or to retain any food. But for the other conditions the impossibility need not be as great as that to warrant a commutation. A "moral" impossibility will suffice. Thus no doubt those who are excused or dispensed from the fast imposed upon all the faithful during Lent can lawfully obtain a commutation of the fast prescribed for this indulgence. For the rest, the decision in the individual case is left to the confessor.

The work which is to replace the condition commuted ought to bear some proportion to the latter, always of course with due regard to the needs of the individual to be benefited. A few Our Fathers or Hail Marys would hardly be a proper commutation of the prescribed fast and abstinence in favor of hale and hearty persons; a rosary or the Way of the Cross would be more proportionate. For the sick and feeble a lesser work could lawfully be substituted. But the work which is to replace the prescribed condition may not be one to which the individual is already obliged.

This power of commuting the prescribed conditions can be exercised by the confessor, not only in confession, but also outside of confession.

COMMUTATION OF CONDITIONS FOR RELIGIOUS.—Power to commute the prescribed conditions in favor of religious is bestowed upon special persons by N. VI of the Apostolic Constitution. By "religious" are here meant all those who are bound by religious profession, whether temporary or perpetual, simple or solemn, in any religious institute, be it an order or a congregation of pontifical or diocesan right, as also the novices (and most likely the postulants) in any of those institutes (canon 567). Furthermore it includes all the members of societies living in common without vows (canons 673-681).[10]

These religious can be dispensed individually or collectively, in the latter instance when the impediment affects the entire religious community. Thus those religious who in virtue of canon 601 or of the rule and constitutions are not permitted to leave the cloister can be collectively dispensed from visiting the designated churches.

Religious can be dispensed by their immediate superior. He need not necessarily be the major superior: even the local superior can grant a commutation to the members of the community subject to him. At first it would appear as though every superior of any religious institute, whether it be clerical or lay, is authorized to commute the prescribed conditions in

[10] Does it extend also to those who reside day and night in the religious house, as boarding students, patients, workmen, and the like? From a comparison with canon 929 it would seem that those enumerated in this canon can also be dispensed in the given cases by the respective superiors.

favor of his subjects. However, a comparison with the latter part of N. VI of the Apostolic Constitution compels us to conclude that only the superiors of clerical institutes can commute the prescribed conditions for their subjects. For in lay institutes this power is committed to that priest who has charge of the institute *in foro externo*. Moreover individual religious can obtain a commutation also from their own confessor.

Regarding the work which is to be substituted for the prescribed condition, it is expressly stated that it may not be one to which the religious is already bound by precept, whether of the general law of the Church or of the rule or constitutions, or of any other nature.

ORDER OF WORKS.—No particular order in performing the prescribed works need be observed, if only all are properly performed as they are prescribed or commuted. But it is necessary that one be in the state of grace at least when he fulfills the last of the prescribed conditions. If, therefore, after having gone to confession for the jubilee one fall again into mortal sin, he must at least before completing the last work regain the state of grace (canon 925), though for this purpose it is in itself not required to go to confession again: absolutely speaking, an act of perfect contrition will suffice.

GAINING THE JUBILEE INDULGENCE REPEATEDLY. This plenary indulgence can be gained over and over again during this year for oneself or for the suffering souls in Purgatory. For this purpose one must repeat all the prescribed (or commuted) works for each time he would gain the indulgence.

EXTRAORDINARY FACULTIES FOR CONFESSORS DURING THE JUBILEE.

Before granting any special faculties for this year the Pope admonishes all confessors that in absolving or dispensing they follow the general norms laid down for these acts in the various parts of the Code.

Unlike the 1925 jubilee, extraordinary faculties which one had obtained by any manner of delegation, are not suspended during this year. They can be used without any reference to the jubilee. Moreover, special faculties are granted for this year to all confessors who enjoy either ordinary jurisdiction (e. g., residential bishops and pastors) or delegated jurisdiction: but

the faculties granted specially for this year must be used within the limits of one's regular jurisdiction. Thus, e. g., if a pastor has no delegated faculties to hear confessions but only that jurisdiction which accrues to him with his office, he is granted these special faculties only within the boundaries of his parish: outside these boundaries even in his diocese he would not enjoy these special faculties except in favor of his own parishioners whose confession he can hear anywhere. One who has delegated faculties to hear the confessions only of the religious of a certain convent may exercise these special faculties only in favor of those religious. He who has the usual faculties of the diocese may exercise these special faculties anywhere in the diocese.

The faculties granted specially in view of this year's jubilee are the following:

Faculties to Absolve.—All who have ordinary or delegated faculties to hear confessions as above can absolve all persons who are properly disposed from all reserved cases whether they be reserved *ab homine* (i. e., in virtue of a declaratory or condemnatory sentence or of a personal precept) or *a iure* (i. e., the penalty having been incurred *ipso facto*), and no matter whether they be reserved by the general law of the Church or by particular law or personal precept, whether they be reserved to the Holy See or to the ordinary, without any obligation of referring these cases later to the Holy See: any confessor, within the limits of the jurisdiction he otherwise enjoys, can absolve from all reserved cases except the following: (a) The special faculties do not authorize him to absolve from the excommunication incurred for violating the secret of the Holy Office which is reserved in an altogether extraordinary manner to the Pope. (b) These special faculties do not empower the confessor to absolve from the excommunications reserved *specialissimo modo* to the Holy See, viz. those inflicted in virtue of canon 2320, 2343, 2367 and 2369. (From these censures the confessor cannot absolve even during this jubilee year except *in periculo mortis* [canon 2252] and in urgent cases [canon 2254] and then the special provisions of these canons must be observed.)

(c) Finally, these special faculties for this jubilee year do not authorize confessors to absolve from those sins which are

reserved without censure *ratione peccati,* and for which the penitent who may have been absolved in the circumstances enumerated in canon 900 must within a month after obtaining absolution or regaining his health still refer his case to the Sacred Penitentiary, under pain of excommunication reserved in a special manner to the Holy See, and abide by its instructions. There is no such case mentioned in the Code. But the decree of the Sacred Penitentiary of 16 November, 1928,[11] quoted in the above Apostolic Constitution, established this case. It affects those *confessors* who absolve anyone of whom they know from any source (*quomodocumque*) that he is actually a member of the *L'Action Française* and although admonished refuses to withdraw from it. Such confessors cannot be absolved in virtue of these special faculties. (They could only then be absolved, if the conditions of canon 900 were verified; and even then they would be obliged to refer their case to the Sacred Penitentiary.)

Faculties to Dispense and Commute Vows.—Besides the above faculties to absolve from reserved sins and censures, duly approved confessors are further empowered to dispense for reasonable cause from all *private* vows, even if sworn to, except the following: (a) They cannot dispense from those private vows which according to canon 1309 are reserved to the Holy See, viz. the vow of perfect and perpetual chastity and the vow to enter a religious order with solemn vows: but note that these two private vows are only then reserved to the Holy See if they have been made unconditionally and after completion of the eighteenth year of age. (b) These special faculties do not empower confessors to dispense from vows that were made in favor of third persons and were accepted by them. If these two conditions of such vows are verified, a dispensation of such a vow would work an injustice for those third persons, unless the latter renounced their claims.

When commuting a penal vow, the confessor is instructed to substitute only such a work as is calculated to deter the penitent from sin equally as well as the work replaced.

While the faculties to absolve from reserved cases and dispense or commute vows are granted for the entire year 1929,

[11] *Acta Apostolicae Sedis,* XX (1928), 398-399.

two very important restrictions are placed upon them. They may be employed in favor of the individual only if he sincerely intends to gain the jubilee indulgence; if later he is hindered from completing the works necessary to gain the indulgence, the absolution, dispensation and commutation bestowed in virtue of these faculties retain their effect. The second limitation is of greater moment: these faculties to absolve from reserved cases and to dispense and commute vows can be exercised only the first time the individual gains the indulgence; however, until he has fulfilled all the conditions for gaining the indulgence the first time, he may be repeatedly absolved from reserved sins or dispensed from vows, if necessary. But after he has gained the jubilee indulgence the first time, he can no more receive any absolution from reserved sins or any dispensation or commutation of vows in virtue of the faculties granted specially for the time of the jubilee, even if he wants to gain the indulgence again. (However, the power to commute the conditions for gaining the indulgence, as conferred in NN. V and VI of the above Apostolic Constitution, can—it seems—be used to change those conditions for gaining the indulgence a second or further time.)

The special faculties to absolve from reserved cases and to dispense or commute vows can be used not only *in foro sacramentali* but also *in foro interno extra-sacramentali,* unless there is question of absolving from sin. Therefore practically the faculty to absolve from reserved cases will be used only in confession, whereas dispensations and commutations of vows can be granted either in or outside of confession.

Sometimes persons are *nominatim* under reserved censures (i.e. after a declaratory or condemnatory sentence) or their having incurred the censure is made public by a decree of competent authority (*publice renuntiati*): persons under censure in such circumstances cannot gain the jubilee indulgence until they have made amends *in foro externo.* Nevertheless if *in foro interno* they show sincere conversion and proper dispositions and there be no further scandal, they may be absolved *in foro interno,* but only for the purpose of gaining this indulgence: they are, however, still bound to submit themselves *in foro externo,* as the case demands. Practically the promise to give satisfaction *in foro externo* will have to be required of

them as proof of their sincerity, before the confessor can absolve them.

Other Indulgences.

Usually—and this was the case in 1925—nearly all the indulgences in effect during the Holy Year are suspended for the period of the jubilee. However, during the present jubilee year none of the other indulgences is suspended. On the contrary, besides the jubilee indulgence, three others are granted for this year: (a) an indulgence of seven years and seven quarantines every time one prays before the Blessed Sacrament solemnly exposed or in the tabernacle, according to the intention of the Pope: this in addition to the indulgences already granted for this pious exercise;[12] (b) those who have made this visit every day for a week can further gain a plenary indulgence under the usual conditions; (c) *every priest is given the personal privilege for every day of the year in favor of one soul in Purgatory for whom he offers up Mass.*

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THE ROMAN QUESTION.

To the Editor, The Ecclesiastical Review:

The so-called Roman Question has come very much to the fore within the past year. Periodically now one reads reports of an impending settlement with surmises and rumors as to the terms of such a settlement. Writers have not hesitated to advance their opinions both for and against the "temporal power of the Pope". As so often happens in discussions of a difficult problem, the question or rather questions at issue are not always clearly defined, confusion becomes more confounded, and, what is most unfortunate, fears have been at times needlessly engendered as to the orthodoxy of some Catholic writers and speakers on the subject.

In this Roman Question there are two distinct problems, the consideration of two distinct rights: first of all, the right of

[12] E. g., three hundred days' indulgence for a visit to the Blessed Sacrament and six Our Fathers, Hail Marys and Glorys according to the intention of the Pope.—Beringer, *Die Ablässe*, 15. ed. (Paderborn, 1921), vol. I, n. 327.

Temporal Sovereignty, and secondly, the right of *Temporal Power* in the sense of civil jurisdiction over a state or sovereign territory and its inhabitants. Temporal sovereignty is not temporal power in the sense just defined, though the latter may be a most effective expression and safeguard of the former. —By temporal sovereignty is meant independence from all earthly authority even as regards temporalities and secular legislation; in other words, immunity from subjection to any civil ruler. The right of the Pope to such temporal sovereignty is claimed unanimously by Catholic theologians as at least flowing necessarily from the supreme spiritual power entrusted to him by Christ. In technical terms, it pertains at least to the integrity of the Papacy, though it may not be an essential part of spiritual supremacy.—The proof of this position does not concern us here, as the purpose of this article is merely to call attention to an important distinction.—According to the Catholic position this right is inalienable: it cannot be taken away or curtailed, nor can it be relinquished. It is not subject to the dictates of diplomacy or policy. The right of temporal sovereignty, therefore, is a matter of doctrine and hence cannot be rejected without doctrinal error.—Yet by *natural law* he is obliged to obey human enactments, international or otherwise, as far as they are directive and not coercive and are necessary for the maintenance of public order.

The right of temporal power is the right to exercise supreme civil authority over the territory and inhabitants of a sovereign state. The possession on the part of the Pope of such temporal power over a definite territory as civil ruler is a most effective expression and safeguard of the temporal sovereignty of the Papacy, but it is not the only manner in which this sovereignty can be made effective. The right to temporal power is not involved in the right of temporal sovereignty, but rests mainly upon imperial grants of territory, the first of which dates back to the eighth century. In 1870 the Pope was despoiled of his kingdom.—As this temporal power arose through human circumstances and human grants, disagreement as to the advisability of its resumption can involve no question of doctrinal error. One may form one's own opinions on the subject, but common sense dictates that they be only opinions: we are

hardly in a position to form a conclusive judgment in the matter. The Pope has the onerous responsibility of defending both his spiritual and temporal sovereignty and his it is to decide the means necessary to accomplish their recognition and protection. His it is to judge the status of the papal claims to the former Papal States; his also to decide whether to hold out for a return of them either in whole or in part. And ours it is to cause him no embarrassment by prematurely airing and urging opinions which by the very nature of the case cannot take into account all the factors actually involved.

MARTIN E. GOUNLEY, C.SS.R.

OFFICE AND MASS OF DEDICATIO ECCLESIAE TO BE SAID ON SUNDAY.

Qu. On Sunday, 18 November, 1928, our Ordo (In Provinciis S. Ludovici, Chicagiensi, Milwaukiensi et S. Fidei) directed us to say the Mass and Office of the Dedicatio Basilicarum Ss. Petri et Pauli App., dupl. mai. Was the Ordo right? If so, why was this double major preferred to the Sunday? According to the "tabella occurrentiae" of the Breviary a double major is never preferred to a Sunday.

Resp. In directing that on Sunday, 18 November, 1928, the Mass and Office of the Dedicatio Basilicarum Ss. Petri et Pauli App. be said, although this feast is only a double major, the Ordo was entirely correct. For the dedication of a church as well as the anniversary thereof is a *festum Domini*[1] and as such the Office and Mass are to be said of it on the minor Sundays, even though the rite of the feast be lower than second class.[2]

[1] S. R. C., decretum generale Anniversarii Dedicationis Ecclesiae, 4 Februarii 1896, I—*S. R. C. Decreta Authentica,* n. 3881.

[2] Additiones et Variationes in Rubricis Breviarii ad normam Bullae 'Divino afflatu' et subsequentium S. R. C. Decretorum, tit. IV, De Festorum occurrentia accidentali eorumque translatione, n. 2.

TITULAR FEAST OF BLESSED CHURCHES.

Qu. 1. Is there any difference between a church "blessed" and a church "solemnly blessed"?

2. If there is, what constitutes it?

3. If there is not, then are all clerics belonging to churches that have been blessed (is there a church that has not been blessed before use?), bound to keep the feast of the Titular?

Resp. Three forms of blessings for churches and oratories can be distinguished:

(a) Consecration or Dedication, which is found in the Pontificale Romanum, pars II, De Ecclesiae Dedicatione seu Consecratione;

(b) Solemn Blessing, which is contained in the Rituale Romanum, tit. VIII, c. 27, Ritus Benedicendi Novam Ecclesiam seu Oratorium Publicum;

(c) Simple Blessing, in the Rituale Romanum, tit. VIII, c. 6, Benedictio Loci vel Domus, or c. 7, Alia Benedictio Domus. There is also an entirely new formula for the blessing of a private oratory: Rituale Romanum, Appendix, Benedictiones non Reservatae, 16, Benedictio Oratorii Privati seu Domestici.

These different forms, however, may not be used indiscriminately. Every church and every public oratory must be either consecrated or at least solemnly blessed: the simple blessing does not suffice.[1]

A semi-public oratory (e. g., in convents, schools, hospitals, etc) may be consecrated or solemnly blessed; the simple blessing may also be bestowed: but even this is not prescribed.[2]

A private or domestic oratory may not be consecrated nor solemnly blessed, but it may be blessed with the simple blessing for houses or with the special blessing for private oratories: but even this is not required.[3]

[1] Canons 1165, § 1 and 1191. Whether *de facto* there are still any churches or public oratories that are neither consecrated nor solemnly blessed is impossible for us to say. But if there are, the local Ordinaries are bound to see to it that they are either consecrated or at least solemnly blessed: at this occasion they must designate a titular whose feast must be celebrated as a double of the first class with an octave. Cf. S. R. C., September 2, 1871, ad II, 3.—*S. R. C. Decreta Authentica*, n. 3255; 15 May, 1916—op. cit., n. 4335.

[2] Canon 1196, § 2. Feldhaus, *Oratories* (Washington, 1927), p. 115; Coronata, *De Locis et Temporibus Sacris* (Turin, 1922), n. 78, 2°, a-b.

[3] Canon 1196, § 2; S. R. C., 5 June, 1899, § VI.—*S. R. C. Decreta Authentica*, n. 4025.

The obligation of celebrating the titular feast of churches and oratories has been determined by numerous decisions of the Congregation of Rites. These were summarized by a decree of that congregation dated 5 June, 1899.[4] This decree prescribes the following:

I. Every church and every public oratory must have a titular whose feast must be celebrated every year as a double of the first class with an octave, by the clergy attached to it.

II. The same holds good for all semi-public oratories (e. g., in seminaries, convents, hospitals and other pious institutions), provided they have been either consecrated or at least solemnly blessed after the manner of churches.

III. If such semi-public oratories are neither consecrated nor solemnly blessed, but have received at most only the *benedicto loci vel domus,* they do not enjoy the privilege of a titular feast.

IV. Private oratories never have a titular feast.

Besides the above general principles there are a few special points that deserve mention.

The titular feast is celebrated only by the clergy assigned to the particular church. Therefore, even though some churches enjoy the prerogatives of a mother church of an entire city, the clergy assigned to the other churches do not celebrate the titular feast of the mother church.[5]

In parish churches not only the pastor but also his assistants (*cooperatores*) are obliged to say the office of the titular feast, provided they reside at the parish church,[6] not, however, if they reside at a filial church.[7]

But priests who, though residing at the parish church and saying Mass and exercising some other ministry there, have not been assigned to it as assistants are not obliged to say the office of the titular feast.[8]

[4] *S. R. C. Decreta Authentica,* n. 4025. It can also be found in the ECCLESIASTICAL REVIEW, XXIII (1900), 61-62.

[5] S. R. C., 13 September, 1704, ad 5.—*S. R. C. Decreta Authentica,* n. 2144.

[6] S. R. C., 11 August, 1877, pars I ad I et II.—*S. R. C. Decreta Authentica,* n. 3431.

[7] *Ibidem,* ad III; 29 March, 1851, ad 3.—*S. R. C. Decreta Authentica,* n. 2986.

[8] S. R. C., 11 August, 1877, pars I, ad IV.—*S. R. C. Decreta Authentica,* n. 3431; 7 December, 1844, ad I, 1—op. cit., n. 2872.

Professors and seminarians are bound to say both the office and the Mass of the titular feast of the oratory connected with the seminary, provided it has been consecrated or at least solemnly blessed.[9]

The titular feast of the cathedral is celebrated as a double of the first class with an octave in the whole diocese by the entire secular clergy and those of the regular clergy who use the diocesan calendar; but religious of both sexes who have their own calendar celebrate it also as a double of the first class but without an octave, unless it otherwise have one.[10]

NUPTIAL BLESSING OUTSIDE OF MASS.

Qu. Would you be kind enough to let me know whether or not there is a decree, published after the promulgation of the Code of Canon Law, allowing priests to give the nuptial blessing independently of the Mass?

Resp. In the "Appendix ad Rituale Romanum sive Collectio Aliarum Benedictionum et Instructionum Sanctae Sedis Auctoritate Approbatarum seu Permissarum in Usum et Commoditatem Omnium Sacerdotum Digesta", under the title "De Matrimonio", n. I, there is a "Benedictio nuptialis extra Missam danda ex Apostolico indulto quando Missa non dicitur."[1] This formula was approved by the Congregation of Rites, 11 March, 1914.

No general permission to make use of this blessing has been granted. But for each case permission must be obtained from the Holy See. However, as late as 1922 some bishops of this country obtained such an indult in the general faculties granted them that year. Whether or not that faculty is contained in the new formula granted at the time when our Bishops made their quinquennial report to the Holy See in 1924, has not been published.

[9] S. R. C., 27 February, 1847, ad 3.—*S. R. C. Decreta Authentica*, n. 2939; 28 September, 1872—op. cit., n. 3279; 27 May, 1876, ad IV—op. cit., n. 3400.

[10] Additiones et Variationes in Rubricis Breviarii ad normam Bullae "Divino afflatu" et subsequentium S. R. C. Decretorum, tit. IX, De Festis Dedicationis aliisque particularibus Ecclesiis propriis, n. 2.

[1] In Pustet's small 1926 edition of the Ritual it is to be found on pages 518-519.

Here it will not be out of place to call attention to another formula entitled: "Preces recitandae extra Missam super conjuges ex Apostolicae Sedis indulto quando benedictio nuptialis non permittitur," which was approved on the same day as the preceding. As for the use of the foregoing formula of the nuptial blessing, so too for the use of these prayers, a special apostolic indult is required. Some of our Bishops obtained such an indult also in 1922, but we are not in a position to say whether it is renewed or not in the 1924 formula of delegated faculties.

"WAS JESUS CHRIST ALWAYS MAN?"

Qu. In the Baltimore No. 2 Catechism we find the question "Was Jesus Christ always man?" and the answer given is: "Jesus Christ was not always man, but became man at the time of His Incarnation." Now since the name "Jesus Christ" is correctly applied only to the Son of God made Man and not to the Divine Word before the Incarnation, there is evidently contained in this question and answer what we may at least call a doctrinal inexactitude. Would it not be well therefore for the proper authorities either to expunge the question or to reconstruct it so as to make it conform to strict orthodoxy?

Resp. The rule most generally followed by theologians in the explanation of names applied to the Deity is that concrete names directly signify "person"; abstract names directly signify "nature".

Some of these concrete names originated with the advent of new relationships on the part of creatures to God and to each of the Divine Persons; i. e. Creator, Lord, Redeemer, Saviour, Sanctifier.

The name "Jesus Christ" is considered a concrete name directly signifying the Second Person of the Most Blessed Trinity, in the rôle of Redeemer. Since the Incarnation it is correctly applied to the Divine Word. Hence as used in the Catechism, it signifies the same Divine Person as does Divine Word, and its use occasions no doctrinal inexactitude.

St. Thomas, Par. I, Qu. 16; Billot, *De Verbo Incarnato,* Thesis XXV.

CELEBRANT ENTERING SANCTUARY FOR MASS.

Qu. When the sacristy is behind the altar, from which side of the altar should the celebrant enter the sanctuary—on the Epistle side or on the Gospel side?

This question was answered on 12 August, 1854, by the Sacred Congregation of Rites: N. 5208 ad 17, as found in Gardellini, *Decreta Authentica*, Vol. 4, pp. 181 and 182; and in *Decreta Disposita*, VI, N. 7, p. 234, by Falise (fourth edition) 12 August, 1853, D. 5072, ad 17, Briocen., as follows:

"In sacello majoris seminarii possunt accedere ad altare tam ex parte Evangelii quam ex parte Epistolae. Quaeritur: Ante Missam quanam ex parte exire debeant ad altare? Et qua parte post Missam redire debeant ad sacristiam?

"Resp. ad 17: A sacristia e sinistro egrediendum, a dextra ad illam accedendum."

This decree was interpreted by contemporary rubricians as meaning that the celebrant should enter the sanctuary on the Epistle side and return to the sacristy on the Gospel side.[1]

What we would like to know is this: Why do modern writers on rubrics disagree with this decree (5208, 17) and these authorities? Wapelhorst changed his opinion in his three latest editions: paragraph 103 (last sentence) in tenth edition now reads: "Si sacristia sit retro post altare e parte Evangelii egrediendum et a parte Epistolae ad illam accedendum est". The reference is to "D. 3029, 12."

See also *Sacra Liturgia* (Vol. 5, Par. 16, N. 3, Nota) by Dr. Van der Stappen (published in 1914). The reference again is to "D. 3029, 12"; *The Rubrics of the Low Mass*, edited (in 1926) by the Rev. T. A. Donoghue, S.J., p. 14. "If the sacristy is behind the altar, go out by Gospel side and return by Epistle side. *Decr. Auth. Sac. Cong. Rit.*, 3029, Resp. ad Dub. 12". I have seen this same decision and decree quoted in a book on liturgy, published in 1925 over in Europe by a Hollander whose name I have forgotten.

Where do these authors get their authority for "D. 3029 ad 12"? Where can this reference be verified?

Will you kindly explain for us the discrepancy on this rubric?

Resp. The Sacred Congregation of Rites gave two different answers to the question: "By which side should the priest enter

[1] Cf. ECCLESIASTICAL REVIEW, Vol. I, 1889, p. 311, ". . . per cornu Epistolae est egrediendum ex sacristia et per cornu Evangelii regrediendum"; De Herdt, I, N. 199; *Manuale Sacerdotum* by P. J. Schneider, S.J., p. 272, Note 2; and even Wapelhorst, 84, N. 4 (fourth and fifth editions); and the *Baltimore Ceremonial.*

the sanctuary, to say Mass, when the sacristy is behind the altar?"

The first answer is number 5208 (ad 17) of the old editions of Gardellini, *Decreta Authentica*. It said that the priest "should leave the sacristy by the left side, and return to it by the right side." Did this decree mean the left side and the right side *of the priest himself,* or of the altar? This was not clear. Hence some liturgists said that the celebrant should enter the sanctuary on the Epistle side and return to the sacristy on the Gospel side. This was the opinion advocated by THE ECCLESIASTICAL REVIEW in 1889.

But another decree was issued by the Sacred Congregation and is classified under number 3029, 12, in the last edition of the *Decreta Authentica* (Edition of 1898, Volumen Secundum, page 387, end of first column). It banished all possible doubt and said clearly that when the sacristy is behind the altar, the celebrant must leave it (and therefore appear before the altar) by the Gospel side, and must return to the sacristy by the Epistle side: "Si sacristia sit retro post Altare, e parte Evangelii egrediendum, et e parte Epistolae ad illam" (sacristiam) "accedendum est" (Wapelhorst, tenth edition, page 117, no. 103).

HOLY OILS.

Qu. 1. What is to be done with the old holy oils? One priest says, "I throw them into the stove"; another, "I burn them in the sanctuary lamp". Is there any prescribed method?

2. If the new holy oils have not arrived on Holy Saturday, how is the blessing of the Font to be observed?

Resp. 1. The Roman Ritual (Tit. II, c. i, n. 48) prescribes that the holy oils should be burned in church; but does not indicate any special method. The various ways of burning the old holy oils are indicated by approved liturgical authors. To pour the oils into the stove seems a profanation. The classical manner of burning them consists in soaking absorbent cotton with the oil and burning it, after which the ashes are thrown into the sacrarium. Another practical way of disposing of the old oils is to empty them into the sanctuary lamp.

2. Outside the case of necessity the use of old holy oils blessed before the last Holy Thursday is forbidden by Canon 734, §1. If the new holy oils have not arrived on Holy Saturday, the blessing of the Font is given without the infusion of the oils, this part of the ceremony to be supplied privately as soon as the new oils arrive. However, if there were urgency to administer baptism, the Sacred Congregation of Rites (S. C. R. 3879) considers it the "case of necessity" foreseen by Canon 734, and allows the blessing of the Font with the old oils.

HOLY SATURDAY.

Qu. 1. It is not always possible in rural churches to have a choir of singers able to sing the different parts of the Holy Saturday service. Is it allowed then to celebrate it *sine cantu*, or must the ceremony be omitted if it cannot be sung?

2. Last Holy Saturday, we had a storm just as the ceremony was about to begin, so I could not bless the fire outside the church. Was I right in blessing the fire in the sacristy?

3. What must the priest do if the firm which is to supply the paschal candle does not send it in time for the ceremony? Is it permitted to bless again the candle used the preceding year?

Resp. 1. According to the last edition of the *Memoriale Rituum* of Benedict XIII, in small churches where it is impossible to have a competent choir of singers, all the services of Holy Week may be celebrated *sine cantu*. The celebrant and his clerics or altar boys read aloud all the parts of the service which the Missal prescribes to be chanted.

2. The rubrics at the beginning of the Holy Saturday ceremony prescribe that fire be struck from a flint outside the church ("foris ecclesiam"), but this action is not a ceremony and can be done anywhere outside the church and at any time before the ceremony begins. The blessing of the fire thus lit takes place either at the entrance of the church, in the porch, if there is one, or even inside the church near the door, if it is more convenient. Certainly, bad weather is a sufficient reason for blessing the fire inside the church; but in no case should the ceremony be performed in the sacristy, as the procession must proceed from the front door to the altar.

3. A new paschal candle must be blessed every year; it is not permitted to use the same candle two or several years in succession. While there may be some negligence on the part of the firm in failing to ship the new candle in time for the ceremony, the responsibility rests nevertheless with the priest who should have ordered it in plenty of time, so as not to risk disappointmnt on the morning of Holy Saturday. If the paschal candle has not arrived for the ceremony, the celebrant should bless another wax candle, even if it should be of smaller dimensions, and use it for the blessing of the Font.

OMITTING THE PASSION ON PALM SUNDAY.

Qu. Is the priest allowed to omit the reading of the Passion on Palm Sunday? I have heard that some priests do so with the bishop's permission.

Resp. The Bishops of the United States have among the faculties granted them *ad quinquiennium* that of permitting priests who duplicate on Palm Sunday to omit the Passion at one of the two Masses. In that case, the priest reads only the last portion of the Passion, which begins with " Altera autem die ". Before reading it, he says " Munda cor meum " as usual, then begins with " Dominus vobiscum ", " Sequentia Sancti Evangelii secundum Matthaeum ". If the palms have not been blessed at that Mass, he reads at the end of Mass the gospel for the blessing of the palms, " Cum appropinquasset Jesus Jerosolymis " (Matt. 21 : 1-9).

REPOSITORY ON HOLY THURSDAY.

Qu. The rubrics for Holy Thursday direct that, after Mass, the Blessed Sacrament should be carried in procession to a side chapel or altar, there to be reserved for the Mass of the Presanctified on Good Friday. How can that rubric be observed in a small church where there is only one altar and no side chapel?

Resp. The rubric for the procession after Mass on Holy Thursday reads, " Paretur locus aptus in aliqua Capella Ecclesiae, vel Altari." As traditionally interpreted, if there is no side chapel or altar, that " locus aptus " may be prepared in any convenient part of the church, preferably within the sanc-

tuary. There a temporary structure, more or less resembling an altar, may be erected, fitted with a tabernacle, and suitably decorated with draperies, flowers and candles. A little imagination, piety and initiative on the part of the priest, with the willing coöperation of some devout persons, will easily overcome the difficulty and prepare a decent, if modest, abode for our Eucharistic Lord. It must be noted that although the Holy Thursday repository is sometimes, though inaptly, called a "sepulchre", no black clothes or other symbols of death and burial must be used in its decoration. White should predominate in the decoration of the Holy Thursday chapel, as is prescribed for the exposition of the Blessed Sacrament.

THE WORK APPROPRIATED TO THE HOLY GHOST.

To the Editor, THE ECCLESIASTICAL REVIEW:

Apropos of what we read in the "Literary Chat" in the December REVIEW (pp. 668 and 669), it will be well to make some needful distinctions. It is one thing to say that there is "no special exclusive indwelling by the Holy Ghost" in the soul, and another thing to say that there is no operation distinctively proper to the Holy Ghost in the sanctification of the soul. That, of course, is to be admitted, while this should be denied. Again, "indwelling" and "operation" are not the same. It is to the latter not to the former that the work of sanctification is to be ascribed. The Holy Ghost builds the temple for the Holy Trinity to dwell in. Love is a builder. "Two loves," says St. Augustine, "built two cities; one the love of self unto contempt of God, the other the love of God unto contempt of self." As the living Love of the Father and the Son, the Holy Ghost is the Builder both of the City of God, the New Jerusalem, the Church of the living God, and of His own temples which we are. The Father is the Architect, the Word or Son is the Plan, the Holy Ghost the Executive or Operator, and we are the living stones that are to be shaped and fashioned and put in place. The Third Person of the Blessed Trinity was sent into the world by the Father and the Son to do this work and it is as much His personal work as the redemption is the personal work of the Second Person. True, the work is not to be regarded as "exclusively belonging to the Third Person," but

neither is the work of our redemption to be regarded as exclusively belonging to the Second Person, for "all the works of the Trinity *ad extra* are common to all three of the Divine Persons". It remains true, not the less, that it was the Holy Ghost who spoke by the prophets, that it is the Holy Ghost who forgives sins, that it is the Holy Ghost who sanctifies. The Master has said: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven unto them".

EPISCOPUS.

WHAT IS SOLEMN BENEDICTION?

Qu. When the celebrant at Benediction is assisted by two priests (or clerics *in sacris*), vested in surplices, who should sing the "Panem de coelo"?

Is this called Solemn Benediction, or is it necessary for Solemn Benediction that the deacon and subdeacon wear dalmatics?

Resp. The "Panem de coelo" at Benediction should not be sung by the deacon and subdeacon, but by the "cantores" or by the minister himself. (See the *Baltimore Ceremonial,* ninth edition, page 84, no. 7. Wapelhorst, tenth edition, page 291, simply says; "Postea duo Clerici dicant Panem de coelo".)

That the word "solemn" or "public" may be applied to the Benediction of the Blessed Sacrament, it is not necessary that the minister be assisted by a deacon and a subdeacon wearing dalmatics; it is enough that the Blessed Sacrament be exposed in the ostensorium, outside the tabernacle. In fact the Code (canon 1274) distinguishes only two kinds of expositions and benedictions of the Blessed Sacrament, viz. the private exposition of the ciborium (remaining in the tabernacle), and the public exposition with the ostensorium. So also Wapelhorst describes on page 305, No. 197, the ceremonies of the "expositio privata", which he calls "minus solemnis".

Criticisms and Notes

GOD AND CREATION. By Thomas B. Chetwood, S.J. Benziger Brothers, New York. 1928.

This volume is the second of a series of college apologetics, the first of which was from the late Father Francis X. Doyle, S.J., entitled *The Defence of the Catholic Church.* It might best be described as a popular English version of the theological tract *De Deo Creante.* There is no reason why theological tracts should not be brought down to the level of college students, and in effecting this reduction Father Chetwood has done a good piece of work. The subject matter embraces Faith, the existence and nature of God, the Holy Trinity, Creation, Evolution, the Fall of Angels and Man, the Nature of the Soul, the Immaculate Conception, Heaven, Hell, and Purgatory.

What the author has done for *De Deo Creante* needs to be done for other theological tracts, for certainly Catholic students who have already passed through primary school and high school should have had sufficient groundwork on which to build at least some kind of a theological edifice. Moreover, college days should mark a period when the student is introduced to the theological method, namely proof from Sacred Scripture, Tradition, and reason, which method Father Chetwood has adhered to consistently. This is a good book, clearly written and free, thank heavens, from useless distinctions and subdivided minors which so often cloud a student's vision. The author has shown that one can be logical without letting the skeleton of logic push through the flesh and skin of living subject matter.

This book is a beginning in the right direction, but much remains to be done. While the subject matter to be treated, namely that of theology, will always remain practically the same, the method need not do so.

In popularizing Latin tracts should not authors aim, not merely at simplifying the subject, but also at revivifying it by adapting it to the particular needs of college students and the problems of the environing intellectual world in which they move? In other words, many best-intentioned apologists forget that it is not only their duty to treat certain subject matter but also to *re-think* that subject matter in function of the spirit of the day in which they live. This does not mean, and can never mean, that we must present *new truths*, but it does mean and should mean that we must present old truths in a *new way*. Apologetic writers should not be mere sieves but transformers, and a Latin text of *De Incarnatione* or *De Eucharistia*

should not pass through them as if they were linguists, but rather as if they were philosophers. Because someone, a long time ago, wrote a text book according to a certain plan does not mean that everyone should follow that same plan because he adheres to the same truth. Bacon said, " Some books are to be tasted, others chewed, and still others digested," and certainly intellectual digestion can be no more becoming to anyone than to an apologist. It would be better, if we are going to adhere to some one author and some one plan, to take instead of Otten and the *Institutiones Dogmaticae*, for example, St. Thomas and the plan of the *Contra Gentiles*. The apologist who builds his book about the Proemium with which St. Thomas introduces each book of the *Contra Gentiles* will have a subject matter and a method which will make every student and lover of truth his debtor.

What is here said is not in criticism of the author's work. He is one of the pioneers in this field and has made a step in the right direction. Catholic colleges would do well to make use of his book; it will make them hungry for other works along the same lines. What has been said refers to the future authors who will carry on his work, viz. they must not think that a Latin manual of theology, intended for theologians, gives necessarily the best method for college students. The deposit of revelation is closed, but the method of presenting its arcana is not. Father Chetwood has opened the archives of theological tracts to college students; it remains for his followers not only to read the archives, but also to dust them off, to assimilate them, so that they may present to our day what Leo XIII spoke of in his *Aeterni Patris*, the *Nova et Vetera.*

THE CHURCH. Papers from the Summer School of Catholic Studies held in Cambridge, 6-15 August, 1927. Edited by the Rev. C. Lattey, S.J. Cambridge, W. Heffer and Sons, Ltd.; St. Louis, B. Herder Book Co. 1928. Pp. xii—303.

This book includes eleven valuable and helpful monographs on the Church. It makes no attempt to cover in a systematic way the entire field of ecclesiology; it merely presents lectures which develop certain phases connected with the Church, its foundation, its constitution, and its history. The authors have contributed Scriptural studies dealing with the Church in the Old and the New Testament, the ecclesiology of the ante-Nicene Fathers and of the Popes Leo I and Gregory I, papers dealing with the marks of the Church, its endowments and its jurisdiction, and finally a study of three great schisms, the Donatist, the Greek, and the English. The contributors write as apologists. To quote the final sentence of Father

Joseph Clayton's paper, "The English Disruption": "The disruption that followed the departure of papal unity has left England in perplexed confusion as to the meaning of the word 'Church', in doubt that divine authority can reside in the Church." To dispel this confusion is a primary intention of the authors.

It is impossible here to comment in detail on a compilation so varied and in consequence so uneven. The volume is handicapped by getting away to a poor start in a very scholarly paper that has little practical import, "The Old Testament", by the Rev. J. P. Arendzen, D.D. The author goes to great trouble to prove the very obvious fact that the Jewish religious organization was not the same sort of church as the Catholic Church.

The foundation of the Church and its development as seen in the New Testament is capably handled by Father Martindale. He is especially happy in marshaling the parables of the kingdom. Father Hugh Pope covers much the safe ground in the third paper, "The Mystical Body of Christ". His theme is that the Church is not merely an organization but an organism. In "The Ante-Nicene Fathers" the Rev. P. G. M. Rhodes, D.D., separates the orthodox from the erroneous in the ecclesiology of St. Cyprian. The remaining papers, especially the lectures on the Donatist, the Byzantine, and the English schism, are well worth reading. The present religious conditions of England necessarily leave their imprint on this work. The lecturers at several points refute the branch theory—an issue that is not of such grave concern in America.

DOCTRINA MARIANA LEONIS XIII. J. Bittremieux. Car. Beyaert, Bruges. 1928. Pp. 172.

The Church's power of infallibly defining revealed truths does not in any way interfere with the freedom of the investigation of those truths. Before a doctrine receives the irrevocable approval of the Church, it is first thoroughly discussed and examined. A controversy is often gone through several times, before it is finally settled. A judgment is pronounced by the infallible Church only after human endeavor has finished all possible investigation. The manner in which the Church encourages free theological research is admirably illustrated in connexion with the doctrine concerning the Blessed Virgin Mary as Mediatrix of all graces. Groups of theologians in several countries are busily and freely investigating this doctrine both from the historical and theological viewpoint. As usual, the theological faculty of Louvain is in the forefront. About two years ago the whole problem was presented in a scholarly manner by Dr. Jos. Bittremieux, professor of dogmatic theology, in his work,

De Mediatione universali B. M. Virginis quoad omnes gratias (Car. Beyaert, Bruges, 1926). Recently the same author has issued a supplementary volume, entitled, *Doctrina Mariana Leonis XIII*, in which he develops the Mariology of the great Leo XIII.

That illustrious Pontiff has many claims upon the gratitude of Christian generations. His teaching and his regulations concerning the social problem, the study of Thomistic philosophy, and the study of Sacred Scripture, his unceasing efforts to bring about a return of the dissident churches, are accomplishments which will always cause his name to be held in reverence. Another of his merits, heretofore insufficiently recognized, is his theological contribution to Mariology. The Pontiff's devotion to the Blessed Virgin, in the midst of trials and tribulations, gave rise to numerous and beautiful encyclicals concerning the Mother of God. Between the years 1883 and 1898 he wrote no less than ten encyclicals on the Rosary devotion.

From these numerous documents Dr. Bittremieux has carefully gathered and synthetically proposed the scattered elements on Mariology. His work is divided into two parts. In the first part he develops the Leonine doctrinal teaching on Mariology. In the second, he adduces, under titles arranged in alphabetical order, the various passages which in the Leonine documents pertain to Mariology. To these he has added also certain Mariological documents from subsequent pontiffs. The second part is intended as a sort of enchiridion. It contains doctrinal quotations and pious reflections calculated to be of immense value to both dogmatic and ascetical theology.

Dr. Bittremieux writes in his wonted clear and scholarly way. He proposes and exposes his arguments dispassionately, neither minimizing nor exaggerating their value. And even if some may not be willing to accept his conclusions, his work will nevertheless remain a valuable contribution to Mariology. Should the doctrine of Mary's mediation be one day raised to the dignity of a dogma, Dr. Bittremieux will have contributed no small share to this end.

LE PAYS BIBLIQUE. Par Mgr. Legendre, doyen de la Faculté de théologie d'Angers. Libraire Bloud et Gay (Bibliothèque Catholique des Sciences Religieuses). Pp. 243.

The literature which aids the student to a knowledge of the geography, geology and physical conditions of the Palestinian Bible lands is quite abundant, and there would seem at first sight hardly any call for a summary work such as this volume by the late Mgr. Legendre. Attentive reading nevertheless reveals an unusual originality of presentation, in which the author combines actual aspects

of scenery with a record of facts that give a dramatic realism to the study of the Sacred Volume. While there can be nothing new in looking over territory traversed conscientiously by writers of every nationality and scientific attainment, the modern traveller is likely to meet at every step memories of a past which have their influence upon his religious convictions. The present survey covers both Cis-Jordanic territory and the countries of Galaad, Moab, and the Hauran, east and south of the historic Jordan. Egypt and Mesopotamia are not included in the detailed descriptions of *Le Pays Biblique*, but whatever tends to illustrate the life of Christ and its prophetic forecasts is here explained with graphic completeness. The author's accuracy of statements is vouched for not only by Professor Joseph Plessis of the Angers theological faculty, who has revised and edited the volume, but by the fact that the author personally traversed the ground he describes, and this for the purpose of scientific study. During a half century he had been engaged in teaching and writing on Scriptural topics at the time when he undertook the task of presenting the results of his observations to the public. They were completed on the eve of his death, less than a year ago. An English version, with properly adapted illustrations and numerical interpretation of values and distances, would be a welcome addition to the right understanding of the Bible.

COSMOLOGY. By James A. McWilliams, S.J. Macmillan Co., New York. 1928. Pp. 243.

This work is the first notable attempt in America to publish a Scholastic Cosmology which takes a definite cognizance of experimental science and research. Three stages are to be distinguished in the development of Scholastic Cosmology in modern times. The first stage is that represented by practically all Latin manuals, such as Donat, Pesch, Schaaf and a host of others, all of whom treat space, time, motion, quantity, the structure of the universe as strictly metaphysical subjects with little or no reference to experimental science. The second stage is represented by the late Professor D. Nys, who developed his four-volume work on Cosmology on the principle that science proves the hylomorphic theory as well as some other Scholastic conceptions. This was the first attempt in modern times by a neo-Thomist to give experimental research a really important place in Scholastic Cosmology. The third stage, which has not yet produced a manual, but which is confined to monographs, is represented by Professor Renoirte, successor of Dr. Nys in the University of Louvain. The thesis of this cosmologist is that between the experimental data of modern science, concerning chemical changes and

the like, and the metaphysical doctrine of matter and form, intervenes an intellectual abstraction—the first degree of abstraction according to Aristotle and St. Thomas. Hence a problem of great consequence for any cosmologist arises and one that must be propounded at the beginning of any treatise, viz. the Value of Science.

In the Cosmology before us, it is to the credit of the author that he does not belong to the first group; some of his assertions in the conclusion of his book on matter and form rather lead us to believe that he is not in perfect agreement with the second group, though he does not say so. The absence of any specific treatment of the value of science, however, does not link him up completely with the school of Dr. Renoirte.

But the problem of method must not blind us to the merits of this book, for after all it is intended only as a college text and does not even pretend to exhaust the subject of Cosmology. It is a text book that should be used in every college, it being one of the rare texts which celebrates the cosmological nuptials of reason and science. The problems discussed are important ones: the magnitude of the universe, teleology, inorganic evolution, space, time, and the possibility of miracles. The subject matter is presented in thesis form, and each chapter is followed by recommended references. The latest theories of space and time and the nature of the atom are explained clearly and intelligibily—no easy task. Father McWilliams has rendered great service to neo-Thomism and America can be proud of her first attempt at a cosmology which takes account of the great broad world of science.

Perhaps in a future edition, and we are sure it will enjoy that immortality, the author will enlarge his ideas on the concept of physical laws and show that the modern theories of Poincaré, Boutroux, Meyerson, Dingler, Richardson, Lewis, and others, on the *probable value* of scientific conclusions are really only the up-to-date expression of the philosophy of St. Thomas, who held that because of the possibility of forms being multiplied indefinitely in virtue of the individuating character of matter, the most that one could conclude to, in scientific experiments, is probability. *Incertitudo causatur propter transmutabilitatem materiae sensibilis* (In Post Analy. lib. 1, lect. 14). *Contingentia in rebus sensibilibus est conditio consequens materiam individuantem sensibilia* (Cajetan in 1 q. 86, Art. 4 X). In the language of a contemporary this means: "The scientist is a practical man. He does not seek the ultimate, but the proximate. He does not speak of the last anlaysis, but rather the next approximation."

These ideas can be effectively used in the treatment of miracles, as was so skillfully done by Alois Van Hove in *La Doctrine du*

Miracle chez St. Thomas, a work which the author does not mention in his bibliography. The weakest point in the book is the author's refutation of Pantheism, in which he urges consciousness as a proof that things are distinct one from another and that we are not all parts of the whole, which is God. But this argument would at most only prove that conscious beings were not part of that whole, but would say nothing about unconscious beings. Finally, the work of Th. Moreux, *Les Confins de la Science et de la Foi*, would have been most helpful in elaborating the first chapter, and should have been included in the bibliography.

These remarks must not blind the teacher to the value of the book. It is a work deserving of high praise, for it is well to remember that a Scholastic cosmologist has not nearly the tradition or the principles to draw on that a Scholastic metaphysician has. The author is blazing the trail and those who come after him will acknowledge indebtedness. A better cosmology will come in time, and perhaps when a better cosmology is built in America Father McWilliams will build it.

SCHOLASTIC METAPHYSICS. By John F. McCormick, S.J. Loyola University Press, Chicago. 1928.

Does a professor of metaphysics or a writer of scholastic manuals acquit his duty to the philosophical world in which he lives and the budding intellects under him, simply by presenting a clear, methodical exposition of the Scholastic position, or does his duty extend further, viz. to give traditional principles in the light of contemporary criticisms made of them in order that the student may not only possess the good health of Scholasticism, but also proper therapeutics against some very dangerous metaphysical diseases? If the province of a metaphysical text book is only the former, then this work is a very good manual for college use. If, however, the realm of a metaphysician extends to a consideration of the problems of the contemporary world, then not such high praise can be passed on it.

Except for a brief mention of only two modern philosophers this text book could have been published fifteen years ago. The skeletons of Hume, Kant, Locke, Geulincx, and Malebranche are unearthed, and rightly so, for their thought is important in the development of modern metaphysics, but no reference is made to the attack on the philosophy of Being by Bergson, Carr, Holmes, Alexander and others, nor is an answer given to the student against their attacks. The idea of substance is presented as if Locke and Descartes were the only ones who denied or distorted it. No mention is made of the "philosophy of function" and "the philosophy of event" of Whitehead and others who carry on the modern attack on substance

from an entirely different flank from Locke and Descartes. The "philosophy of value", which is all-important in contemporary thought and which has such vital relation to the problem of existence, is passed over entirely.

Can such contemporaries and their thought be ignored, and can our Catholic college professors, who are training minds not only to know the immutable truths, but to know them practically, that is, in reference to the thought of the twentieth century, afford to ignore them? May it not be true that one reason why Scholastic philosophy does not enjoy great repute amongst our college students is because it is so much divorced from the philosophy of our times? In our classes of moral philosophy, students ask questions about birth control, companionate marriage, and all other contemporary forms of moral nonsense, and our teachers give them intelligent answers. Why should our speculative intellect act differently from our practical intellect in taking modern problems into account? St. Thomas did not ignore the Moorish thought of his contemporaries, but gave scholars a ready answer to their philosophy. So too modern Thomists should not ignore the new "philosophy of function", "event", and "organism", but give students a ready answer to their errors. This text book, if it does take non-Scholastic thought into account, equips the student to handle the philosophy of the eighteenth and nineteenth century, but certainly not the twentieth.

But this neo-Thomist outlook on the contemporary world is not held by everyone. As we said in the beginning, there are some who believe in the Monroe Doctrine in philosophy, and believe that Scholasticism should isolate itself from the philosophy of our day. To these this book is recommended, and for the very good reason that it has many fine points to commend it.

First of all it has thrown off the shackles of "distinguo minorem" and "subdistinguo" and has set down plainly and clearly the principal tenets of metaphysics well fortified with examples to make them clear to any student. A splendid bibliography prefaces the book and each chapter is followed by reference-readings which are well selected. St. Thomas has been freely drawn upon and most often in needed points. It was indeed intellectually comforting to see the transcendentals schematized in the light of St. Thomas's formula in *De Veritate*. Suarez, however, was preferred to St. Thomas and followed in the treatment of the logical distinction between Essence and Existence. It is too bad this question has a tradition! This problem, the author says, "has no serious significance". This statement seems hardly just, particularly in the light of Rougier's attack upon the fundamental principles of Scholasticism. But what deserves praise is the author's introduction of Vitalism in the treatment

of "form". Here Father McCormick has taken the biological findings of Driesch and linked them up with the soul as the first principle in living things. This seems the best way to begin a treatise on the soul, and in the light of what St. Thomas wrote in the first part of his *Summa*, it is the very method he would have followed if he had a Driesch in the thirteenth century.

Is St. Thomas to be artificially exhumed as an authority, or is he, after the manner of Cardinal Mercier, to be a revelation of the profound needs of the modern intellect? This is the question authors of text books must answer.

THE ADVENT EPISTLES AND GOSPELS HOMILETICALLY EXPLAINED. By the Right Rev. Paul William Von Keppler, D.D., late Bishop of Rottenburg. Translated by the Rev. Hamilton MacDonald, M.A. With preface by His Eminence Cardinal Bourne. B. Herder: St. Louis, Mo.

In the approximately 200 pages of these homiletic instructions and outlined sermon schemes, any preacher of the Divine Word, eager to preach his own sermons, yet lacking the necessary time due to manifold parish duties, will find Bishop Von Keppler's *Advent Epistles and Gospels* an almost inexhaustible source of solid material, safe exegetical direction and helpful suggestions for his own searching of the Scriptures. With such a guide no preacher need hesitate to "launch out into the deep and let down your nets for a draught." Many a busy priest, depending for material, inspiration and force on other men's sermons, must confess with Simon Peter, to have "labored all the night and taken nothing." On the one hand the lection—Pericope—is fixed for the ecclesiastical year; on the other, many preachers admit to themselves that they have gone stale and fear they are merely repeating themselves year after year. The *Advent Epistles and Gospels* point the way to "launch out into the deep for a draught," and "to enclose a very great multitude of fishes" and have abundance for other companions.

By all means give us more of such homiletics: the dearth is great!

WASSER AUS DEM FELSEN. II Band. Paul Wilhelm von Keppler. B. Herder, St. Louis, Mo.

Seasoned fruits of the late years of the celebrated preacher. Powerful in thought and word, Bishop von Keppler strikes refreshing and fruitful springs out of hard rock. Preachers of the Divine Word will profit greatly by the study of this highly deserving master of ecclesiastical eloquence. His is a personality of peculiar individ-

ual stamp and completeness. He is a man of lofty mind. His writings possess exquisite charm of diction, expressing the most exalted ideas, yet reaching down to lift up the simplest souls. His style is convincing and attractive. These carefully prepared sermons will inspire one confronted with similar occasions, and seeking sermon matter both solid and attractive. They will prove a veritable treasure trove, pointing the way to similar endeavor. In every way this second volume of selected homilies and sermons of the eminent pulpit orator is worthy of the first one, which provoked the oft-repeated request: "Give us yet more to drink!"

THE CLASSICS, THEIR HISTORY AND PRESENT STATUS IN EDUCATION. A Symposium of Essays edited by Felix M. Kirsch, O.M.Cap., with an introduction by Roy J. Deferrari. Milwaukee: The Bruce Publishing Company. 1928. Pp. x—279.

The present volume contains the essays with some of the discussion thereon delivered at the last Franciscan Educational Conference held at St. Joseph's Seminary, Hinsdale, Illinois, 29-30 June, and 1 July, 1928. The subjects of these essays are as follows: History of Classical Education in the Church, The Value of the Classics, College Entrance and Graduation Requirements in the Classical Languages, Methods and Text Books in the Classical Course, The Training of the Teacher of the Classics, The Greek Problem, The Tradition of the Classics in England, and a Bibliography for the Study of the Classics.

As in every series of essays, the general level of quality is more or less uneven, but in this case the quality is for the most part high. The viewpoint is chiefly that of the theological seminary, and the various problems are examined in that light, and so should the entire volume be judged.

It is indeed surprising to witness the extent to which secular problems of education, and in particular those relating to the classics, have entered the curricula of seminaries. A marked insidious anti-classical feeling appears now and then among many of our clergy, the source of which is undoubtedly state education. Some traces of it are found in the present volume. Note in particular Father Coan's remarks about Greek on pages 248 and 249. The general spirit of these essays is, however, excellent. The writers face their problems fearlessly and honestly, and, all in all, they seem to present the following message: "Let us not desert the noble heritage of the classics which belongs to us in a special manner as Catholics and which we must maintain, if we would appreciate our Church to the

fullest extent; but let us try to preserve it intelligently, first by a universality of outlook, and secondly, by a sane application of the modern pedagogy to the teaching of the classics in our classrooms." All teachers of the classics, and everyone interested in this golden literature, will find interesting and profitable reading here.

OLD TIME CHURCH DRAMA ADAPTED. Mystery Plays and Moralities for Sundry Churchly Uses To-day. By Rev. Phillips Endecott Osgood, D.D., Chairman of the Commission on Church Drama and Pageantry of the Episcopal Church. New York, Harper and Brothers. 1928. Pp. 291.

Dr. Osgood's book of plays is a scholarly and useful contribution to the present widespread revival of medieval thought and art-forms. The plays which he has adapted for modern use carry us back to the very cradle of modern drama. During the so-called Dark Ages the ancient classical drama of Greece and Rome was forgotten, and drama had to make an entirely new start. It was reborn in the Catholic Church of the Middle Ages, originating in the desire of the clergy to make visible to the people the more important events of the Gospel narrative. The liturgy of the Church is in many parts essentially dramatic, the Mass itself, for example, combining symbolic pantomime, Scriptural narrative, and the lyrical elements of music and song. On certain solemn feasts, such as Christmas and Easter, the medieval Church came to use dramatic action in the form of living tableaux accompanied by antiphonal singing, to enrich its liturgy and to instruct the people. The old liturgical dramas, written in Latin and performed by clerics in intimate connexion with the services, survive in the *Quem Quaeritis* of Easter Sunday. We have to thank Dr. Osgood for a beautiful translation and adaptation of this touching little play of the three Marys at the Sepulchre.

The liturgical dramas paved the way for the miracle plays, which were written in the vernacular and were acted in the streets by the various guilds on the feast of Corpus Christi. When drama thus left the precincts of the church, it ceased to be liturgical, but for centuries it retained its intensely religious appeal. On the medieval stage of the miracle plays the portal to Heaven and the mouth to Hell always stood in plain view of the spectators, and at the end of the performance all the good characters went to Heaven and all the wicked characters were carefully herded in the opposite direction. Dr. Osgood's volume contains two representative miracle plays —*Melchizedek*, *Abraham and Isaac* (from the Chester Cycle), and the Nativity Cycle of the York Mystery Plays. Even the casual

reader will be impressed by their beautiful simplicity, their tender pathos and their homely medieval piety.

The miracle plays were in turn succeeded by the moralities, which were purely allegorical in character. Unlike the miracle plays, which offered a direct presentation of life based upon the Bible narrative or upon the career of some saint, the moralities were content with the dramatization of the strife between the virtues and the vices. The greatest and the most popular of the morality plays, *The Summoning of Everyman*, is included in Dr. Osgood's collection. The revival of this intensely Catholic play not only by amateurs but also on the professional stage has a special timeliness to-day, when signs are not wanting that the old pagan attitude toward death finds favor in many quarters. The medieval author of *Everyman* was by nature, if not by training, a dramatist, and his play after a lapse of four hundred years is still potent to drive home the doctrine that friends, wealth, beauty and all the attributes of a worldly life are useless to man when he is brought face to face with death, and that it is only the merit acquired by good deeds and the frequent use of the sacraments that can be of any avail to him.

Dr. Osgood is a leader of what might be called the "worship-drama" movement in the Episcopalian Church. In the introduction to his book he states: "The play must be an act of worship on the part of all. These plays are offered as a means to this end. They are simple adaptations of standard, classic 'dramatic offices'." It may be observed, however, that the chief plays included in his volume were never acted within the precincts of the medieval churches. The miracles and the moralities, while religious in character, are non-liturgical, and they belong to that period in the history of drama when plays were performed out-of-doors by the guides and by strolling companies. And then we are of the opinion that most of the plays in Dr. Osgood's collection have everything to gain and nothing to lose from a stage presentation in the parish hall rather than in the parish church. From the artistic standpoint, the attempt to stage plays in the parish church is a step backward. We know that the medieval directors spared no expense to mount their plays with lavish richness of decorative detail, and, surely, if they were alive today, they would not hesitate to use the beautiful scenic and lighting effects of the modern stage.

In this age of vulgar commercialized drama, Dr. Osgood's book deserves a warm welcome, and we can safely recommend it to any parish dramatic club desirous of presenting medieval religious plays suitable to the Christmastide or to the season of Lent.

Literary Chat

The spiritual life of the priest is as much a question of good management as it is of good intention. Now good management demands that a priest remain in touch with those times when his spiritual realization was most intense and his appreciation of the priesthood was most profound. This is the case at ordination. Ordination closes one epoch and opens another in the life of every priest. The emotions associated with it are aspects of a great vision. The priest who makes mental pilgrimages frequently back to the time of ordination refreshes his spiritual life and protects it against the carelessness that years too often bring. *Our Spiritual Life,* by the Rev. Joseph Bruneau, S. S., (John Murphy Co., Baltimore, 164 pages) serves admirably as a guide for the pilgrimage of a priest back to the days of his ordination. It is an adaptation of a little pamphlet of Father Olier, founder of the Society of St. Sulpice.—*Pietas Seminarii Sancti Sulpitii.*

The Rev. Dr. J. Elliott Ross, C.S.P., has just given us a second volume of sermons (*Five Minute Sermons,* Short Talks on Life's Problems, second series, B. Herder Book Co., St. Louis, pp. 313). An average of three pages to each sermon makes over one hundred topics in this compact volume. The subjects are grouped around the following heads: Faith, Christ, the Church, the Our Father, Revealed Religion, the Natural Virtues, School and Family. An arrangement of the sermons for all of the Sundays of the ecclesiastical year adds greatly to the value of Dr. Ross's volume for busy priests. The instructions are direct and practical. Their brevity allows little emotional appeal, whilst it makes telling appeal to common sense. Everyday problems, familiar situations, lovable and unlovable human traits, social and personal questions that touch problems of belief and behavior are dealt with in these forceful little conferences. Any preacher will do well to give this book careful reading. He will learn from it while teaching its message to others. The laity should be encouraged to own and to read Dr. Ross's volume.

The Society of the Divine Saviour, St. Nazianz, Wisconsin, published recently volume IV of *Eucharistic Whisperings,* adapted by Father Winfrid Herbst, S.D.S. It is a tiny book, but its reflections and prayers are well adapted to the intimate relations between the individual soul and our Lord in the tabernacle. Little books may do great things.

The many friends of Father Walter Drum will welcome a volume of 312 pages which preserves the story of his life and work. (*The Life and Letters of Walter Drum, S.J.,* by Joseph Gorayeb, S.J. Preface by Francis P. LeBuffe, S.J. America Press, New York.) He was born in Kentucky in 1870 and died in 1921. He achieved distinction in many fields as priest, scholar, orator, and linguist. From 1912 to 1920 Father Drum served the Ecclesiastical Review by his contributions on countless phases of Biblical studies. No one of the sixteen volumes that cover that period is without many studies from his pen.

The *Catholic Historical Review* published in October of 1928, gives a very interesting review of the religious issue in national politics by the Rev. Edward John Byrne, C.S.P. The author shows the continuity of anti-Catholic prejudice throughout American history and shows uniform recurrence of this prejudice, "whenever it was apparent that a Catholic might reach the highest political office in our government". In view of the element of bigotry in the recent presidential campaign the article is of great interest. An extensive bibliography gives it added value.

The December issue of *Thought* contains another study in the same field—"This Anti-Catholic Madness", by the Rev. Samuel K. Wilson, S.J. The author explains the anti-Catholic movement, which he reviews as phases of activities of hate. His conclusion

is stated as follows: "Rouse a national hate and if the object of that hate be connected with other objects of classic antipathy, the latent hate of those other objects straightway becomes operative. Religious intolerance of Catholicism is a latent American hate. It is a traditional American hate. It has a tendency, therefore, to become active in periods of national bitterness. To take a further step; rouse a national hate and then remove the object that has caused the boiling up of emotion. Inevitably the habit of hate, persisting after its object has been removed, will seek to drag an object of latent or traditional hate from its habitual obscurity and make it the target for a countrywide attack."

Among the services to the Church rendered by John L. Stoddard after his conversion is the translation from the French of a treatise on Coherence and Stability of Doctrine of the Catholic Faith. (*Two Arguments for Catholicism,* by Antonin Eymieu; translated from the French by John L. Stoddard; Benziger Brothers, New York; pp. 202.) This work should render very real service in the broad treatment of the body of Catholic faith and for the instruction of converts interested in the history and development of doctrine.

The Spiritual Exercises of St. Ignatius furnish occasion for the appearance of two new volumes. The first is by Charles F. Blount, S.J. (*Leading Meditations of Spiritual Exercises,* Benziger Brothers, pp. 147); the second is a literal translation from the original Spanish by a Benedictine of St. Stanbrook (*The Spiritual Exercises of St. Ignatius,* edited by the Reverend C. Lattey, S.J.; B. Herder Book Company, pp. 163).

In *The Catholic Church and Confession,* a volume of the Calvert Series, by Fathers Geddes, S.J. and Herbert Thurston, S.J., we find brought within 104 pages a very satisfactory treatment of Confession. Attention may be directed to the historical exposition contained in Chapter III, where the reader is guided toward a right attitude as to the earlier history of Confession.

Le Crucifix, Retraite Sacerdotale, by the Dominican Father Baragon, contains eighteen discourses of the author delivered at a retreat to the clergy of Nantes. (Lethielleux, Paris VI, pp. 307.) There is an extraordinary charm in this work. Thought moves swiftly. The appeal is direct and searching. The familiar truths of the spiritual life of the priest are set before the reader in a way that holds attention and quickens thought. The Crucifix is interpreted to the clerical reader vividly. The details of the appearance of Christ upon the Cross are interpreted in relation to His teaching and example and to the spiritual duties of the priest. Thus, for instance, the lips of Christ suggest the prayer of Christ, His teaching and silence. Corresponding lessons are easily set forth. Any priest who reads French, without or even with difficulty, will find great spiritual profit in Father Baragnon's work. Sometimes the methods followed by him lead to extremes of realism, which many of us find offensive. No such flaw appears in this delightful work.

Maintaining that Shakespeare on his deathbed returned formally to the faith of his fathers and died a Catholic, Clara Longworth de Chambrun, Doctor of the University of Paris, contributes a notable volume to Shakespearean literature. (*Shakespeare, Actor—Poet.* D. Appleton and Co., New York. pp. 357.) The author is a grand-niece of the late Archbishop Frederick Wood of Philadelphia. The work is the result of first-hand research among original Shakespeareana. As a highly-trained disciple of the new historico-literary Sorbonne, the author is well fitted to deal with obscure Shakespeare problems that await solution. This is particularly shown in her treatment of the little-known evidence for the Catholic life and thought of the poet's family and his social entourage. Four of Shakespeare's relatives as well as the Jesuit priest who probably married him to Ann Hathaway perished at Tyburn. They may well have earned for Shakespeare the grace of dying in the Catholic faith, for their fidelity to which, Queen Elizabeth executed them. Father Thurston's article on Shakespeare and

his religion in the *Catholic Encyclopedia* may be read with profit in connexion with Madame de Chambrun's well-constructed argument, and those who have the files of *The Catholic World* at hand will find the problem treated in its issue of January, 1927, by Professor William John Tucker.

The intercession of the saints is made the object of a searching historical and dogmatic study by Dr. Johann Baptist Walz. (*Die Furbitte der Heiligen,* Herder & Co., pp. 168.) Copious footnotes, recourse to original texts of the document and an extensive bibliography suggest the thoroughness with which the author has approached his work. He has avoided the coldness of mere scholarship by the spiritual evaluation of the intercession of the saints.

A brief account of sacramentals is contained in a little book by His Eminence Cardinal Gasquet, O.S.B. (*Sacramentals and Some Catholic Practices,* pp. iii, E. M. Lohmann, St. Paul.) The author states that the interest of converts in the nature and function of sacramentals led in large measure to the publishing of the little work.

We do not ordinarily associate authority in spiritual thinking and authorship with a young novice in a sisterhood. On this account much interest attaches to *Greater Perfection* (Spiritual Conferences of Sister Miriam Teresa, Lit.B., edited by Reverend Charles C. Demjanovich, A.M. Foreword by the Right Reverend Thomas H. McLaughlin, S.T.D. New York: P. J. Kenedy & Sons; pp. 306). The author was born in New Jersey in 1901. She was graduated from St. Elizabeth's College in 1923. She entered the novitiate of the Sisters of Charity at Convent Station in 1925. She died there in 1927. The Conferences were written by Sister Miriam Teresa during the novitiate at the suggestion of her spiritual director. They attracted much attention and copies were circulated very widely in convents in many states, and foreign countries. There is a surprising maturity of thought and fluency of treatment throughout the conferences.

On 22 November last fell the twenty-fifth anniversary of the famous Motu Proprio on Sacred Music of the saintly Pope Pius X. To mark this anniversary and to comply with the constant demand made for the text of the Motu Proprio, the Catholic Education Press (1326 Quincy St., N.E., Washington, D. C.) has issued an anniversary edition of this famous document, together with all the earlier legislation dealing with the all-important subject of liturgical music.

The present edition of the Catholic Education Press contains all the Papal documents on music commencing with the Constitution of Pope John XXII (1316-1334) to 2 February, 1912, the date of the Regulations for the Province of Rome issued by the Cardinal Vicar of Rome. The masterly Pastoral Letter on Church Music of the late Archbishop Blenk, Archbishop of New Orleans, dated 22 November, 1907, is also included in this timely edition on the legislation of Church Music.

The work of catechetical instruction remains perhaps the supreme challenge to our wisdom in dealing with the young. Formal presentation of the teaching of the Church must, of course, be provided always. But that teaching must be supplemented by interpretations of life and experience in order that doctrine may be the basis of action and spiritual ideals may enter into familiar everyday life. The formula must go from mind to heart where it meets emotion and imagination. Dr. Edmund Jehle has gone far in this direction in his *Katechesen fur die Oberstufe* (Herder & Co., Freiburg im Breisgau; pp. 284), in which the Commandments, the virtues, Precepts of the Church, and sin are explained. The manner of exposition is simple, most sympathetic and practical. Interpretations are related to everyday experience of the young. Heart as well as mind is engaged throughout. An appendix of 60 pages furnishes a wide range of poems, stories, literary extracts arranged in correspondence with the topics of the main text.

A volume of 254 pages makes available to those who read German the

life, spirit and work of John Philipp Roothaan, General of the Jesuits, who died in 1853. This work by Father Augustin Neu, S.J., is based on a two-volume life of Father Roothaan by Petrus Albers, S.J., in Dutch. (*Johann Philipp Roothaan*, der bedeutendste Jesuitengeneral. Neuerer Ziet 1853. Freiburg im Breisgau, 1928. Herder & Co.)

A booklet on the Holy Sacrifice of the Mass intended especially for children of the first three grades and entitled *My Mass Book* has been prepared by the Sisters, Servants of the Immaculate Heart of Mary and published by the Macmillan Co. The illustrations are richly done in colors and follow the principal actions of the celebrant at Mass, with here and there full-page colored plates depicting some Gospel scene typical of the part of the Mass where the picture is inserted. The text occupies less space than the illustrations do, and in simplicity of thought and phrase is well adapted to the intelligence of the minims for whose use the book is so well conceived and executed.

Books Received

THEOLOGICAL AND DEVOTIONAL.

AN EIGHT DAYS' RETREAT. Abridged and adapted from *Retraite Annuelle de Huit Jours* of R. P. Longhaye, S.J. By Bertram Wolferstan, S.J. P. J. Kenedy & Sons, New York. 1928. Pp. 307. Price, $3.15 *postpaid.*

THE TREASURE INFINITE. By the Rev. F. Bormann, Ipswich, South Dakota. 1928. Pp. v—99. Price, $2.00.

MY MASS BOOK. By the Sisters, Servants of the Immaculate Heart of Mary. Macmillan Co., New York. 1929. Pp. x—79.

A SHORT LIFE OF ST. IGNATIUS LOYOLA, Founder of the Society of Jesus. By Fr. Antonio Astrain, S.J. Translated from the Spanish by Fr. Robert Hull, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xii—116. Price, $0.85 *net.*

THE PARABLES OF OUR LORD JESUS CHRIST. Elucidated According to the Mind of the Church. Translated from the French of M.-J. Ollivier, O.P. by E. Leahy. P. J. Kenedy & Sons, New York; Browne & Nolan, Ltd., Dublin. 1927. Pp. xxv—421. Price, $3.40 *postpaid.*

LIFE OF ST. MARGARET MARY ALACOQUE, of the Order of the Visitation of Holy Mary. Published in French by the Monastery of the Visitation, of Paray-le-Monial. Translated into English by the Sisters of the Visitation, of Roselands, Walmer, Kent, England. Second edition. With a Preface by His Eminence, Cardinal Bourne. Sisters of the Visitation, of Georgetown, Washington, D. C. 1927. Pp. xxiii—202.

A WEEK OF COMMUNIONS. An Aid to Frequent Communicants. By Joseph Rickaby, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 64. Price, $0.65 *net.*

THE SCHOOL OF SUFFERING. A Companion Book to *More Joy.* By the Right Rev. Paul Wilhelm von Keppler, late Bishop of Rottenburg. Translated by August F. Brockland. B. Herder Book Co., St. Louis and London. 1929. Pp. v—188. Price, $1.50 *net.*

THOUGHTS OF ST. IGNATIUS LOYOLA FOR EVERY DAY IN THE YEAR. Translated from the *Scintillae Ignatianae* of Father Gabriel Hevenesi, S.J. by Alan G. McDougall. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. iii—96. Price, $1.25 *net.*

MEDITATIONS ON THE LOVE OF GOD. In the form of a Retreat and an Instruction of the Gift of Oneself to God. By Father Nicholas Grou, S.J. With a Foreword by Abbot Cuthbert Butler, O.S.B. Translated from a French edition, published in London in 1796, by the Benedictines of Teignmouth. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—226. Price, $2.90 *net*.

THOUGHTS OF ST. BERNARD OF CLAIRVAUX FOR EVERY DAY. Translated and arranged by Watkin W. Williams. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. ix—155. Price, $1.25 *net*.

ST. JANE FRANCES FRÉMYOT DE CHANTAL. Her Exhortations, Conferences and Instructions. Translated from the French edition printed at Paris in 1875. Revised. Loyola University Press, Chicago. 1928. Pp. xix—478. Price, $3.00.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., Conscriptum et ab Antonio Ballerini, Ejusdem Societatis, Adnotationibus Auctum. Deinde vero ad Breviorem Formam Exaratum atque ad Usum Seminariorum Hujus Regionis Accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim Professore. Editio tricesima secunda ad Novum Codicem Juris Canonici Concinnata a Timotheo Barrett, S.J. (Editio sexta post Codicem.) Frederick Pustet Co., Inc., Neo Eboraci et Cincinnati. 1929. Pp. 1303. Price, $6.00.

PROLEGOMENA AD CODICEM IURIS CANONICI. A. Van Hove, Iuris Canonici Doctor ac Magister et in Universitate Catholica Lovaniensi Professor. (*Commentarium Lovaniense*. Editum a Magistris et Doctoribus Universitatibus Lovaniensis, Vol. I, Tomus I.) H. Dessain, Mechliniae et Romae. 1928. Pp. xx—373.

LA VIE DE NOTRE-SEIGNEUR JÉSUS-CHRIST. Par Dom Henri Leclercq. Maison de la Bonne Press, Paris. 1928. Pp. lxix—331. Prix, 13 *fr.* 05 *franco*.

LA VIE CHRÉTIENNE PRIMITIVE. Par Dom Henri Leclercq. Avec 60 planches en héliogravure. (*Bibliothèque Générale Illustrée*, No. 9.) Les Éditions Rieder, 7 Place Saint-Sulpice, Paris–VI^e^. 1928. Pp. 149. Prix, 16 *fr.* 50.

DOCTRINE SPIRITUELLE DE SAINTE JEANNE-FRANÇOISE DE CHANTAL, Fondatrice de la Visitation. Par le R. P. Mézard, O.P. P. Lethielleux, Paris–VI^e^. 1928. Pp. vi—604. Prix, 27 *fr. franco*.

LA SAINTETÉ CATHOLIQUE. Par le R. P. Plus, S.J. (*Bibliothèque Catholique des Sciences Religieuses*.) Bloud & Gay, Paris. 1928. Pp. 148.

DOCUMENTS DU SAINT-SIÈGE (1918-1924). Texte et Commentaire. Revue des Communautés Religieuses. (*Museum Lessianum*. Section Theologique. Publications dirigées par des Pères de la Compagnie de Jésus a Louvain.) Museum Lessianum, Louvain; A. Giraudon, Paris–VI^e^. 1928. Pp. x—86. Prix, 3 Belgas 50 *port en plus*.

LE DIEU AU COEUR QUI RAYONNE. Par le R. P. Felix Anizan, O.M.I. P. Lethielleux, Paris–VI^e^. 1928. Pp. 238. Prix, 13 *fr. franco*.

PHILOSOPHICAL.

THE CHURCH AND WAR. A Catholic Study. By Franziskus Stratmann, O.P. P. J. Kenedy & Sons, New York. 1928. Pp. 219. Price, $2.35 *postpaid*.

THE LIFE OF ALL LIVING. The Philosophy of Life. By Fulton J. Sheen, Ph.D., S.T.D., Agregé en philosophie de l'Université de Louvain, Member of the Faculty of Theology, the Catholic University of America. Century Co., New York and London. 1929. Pp. ix—236. Price, $1.75.

TONGUES OF FIRE. A Bible of Sacred Scriptures of the Pagan World. Compiled by Grace H. Turnbull. Macmillan Co., New York. 1929. Pp. xxvi—416. Price, $3.50.

RELIGION, THE DYNAMIC OF EDUCATION. A Symposium on Religious Education. Edited by Walter M. Howlett, Secretary of Religious Education, Greater New York Federation of Churches. Contributors: Hugh S. Magill, Luther A. Weigle, Cornelia S. Adair, John J. Tigert, J. Valdemar Moldenhawer, Wilbert W. White, John Wallace Suter, Jr., Adelaide T. Case, Benjamin S. Winchester, Joseph M. Artman and Charles H. Tuttle. Harper & Bros., New York and London. 1929. Pp. xi—172. Price, $1.50.

THE ORIGINS OF THE SYNAGOGUE AND THE CHURCH. By the late Dr. Kaufmann Kohler. Edited with a Biographical Essay by H. G. Enelow. (*The Kaufmann Kohler Memorial Volume.*) Macmillan Co., New York. 1929. Pp. xxxix—297. Price, $3.00.

MORALITY IN THE MAKING. By Roy E. Whitney. Macmillan Co., New York. 1929. Pp. 167. Price, $1.50.

THE CHANGING FAMILY. Social and Religious Aspects of the Modern Family. By George Walter Fiske, Ph.D., Professor of Religious Education, The Graduate School of Theology, Oberlin College. Harper & Brothers, New York and London. 1928. Pp. xvi—324. Price, $2.25.

LES GRANDES THÈSES DE LA PHILOSOPHIE THOMISTE. Par le R. P. Sertillanges, O.P., Membre de l'Académie des Sciences morales et Politiques. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 247.

LA LIBERTA DELLA SCUOLA. Principî, Storia Legislazione Comparata. Giuseppe Monti. Società Editrice "Vita e Pensiero", Milano. 1928. Pp. xix—686. Prezzo, Lire venticinque.

LE CONVENZIONI DI DIRITTO INTERNAZIONALE PRIVATO. A Cura di Amedeo Giannini. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie seconda: Scienze Giuridiche. Vol. XIX.) Società Editrice "Vita e Pensiero", Milano. 1928. Pp. 196. Prezzo, Lire dodici.

HISTORICAL.

THE CAPUCHINS. A Contribution to the History of the Counter-Reformation. By Father Cuthbert, O.S.F.C. Two volumes. Longmans, Green & Co., New York and Toronto. 1929. Pp. 243 and 233. Price, $6.00.

A HISTORY OF CHRISTIAN MISSIONS IN CHINA. By Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University. Macmillan Co., New York. 1929. Pp. xii—930. Price, $5.00.

FATHER FRANCIS TARIN, S.J. The Life and Work of a Country Missioner in Modern Spain. By Father J. Dissard, S.J. Translated by Katherine Henvey. B. Herder Book Co., St. Louis; Sheed & Ward, London. 1928. Pp. 134. Price, $1.35 *net.*

A LITERARY HISTORY OF RELIGIOUS THOUGHT IN FRANCE. From the Wars of Religion Down to Our Own Times. By Henri Bremond. Vol. I: Devout Humanism. Translated by K. L. Montgomery. Macmillan Co., New York. 1928. Pp. xxiii—423. Price, $4.50.

A GIANT OF THE CATHOLIC WORLD AND HIS GIANT CHILD. Sketch of Father A. Gemelli's Life and Work published on the occasion of the 25th Anniversary of his Conversion. By I. Campian. Prem. Tip. Pont. Arciv. San Giuseppe, Via San Calocero 9, Milan. Pp. 17.

HISTORY OF THE ARCHDIOCESE OF ST. LOUIS. In Its Various Stages of Development from 1673 to 1928. By the Rev. John Rothensteiner, Archivist of the Catholic Historical Society of St. Louis. Vol. II: Containing Part Three. Catholic Historical Society, 3810 Lindell Blvd., St. Louis. 1928. Pp. xvii—840. Price, 2 vols., $10.00.

PIE XI, Achille Ratti, 1857-1922. Par A. Novelli. Ouvrage traduit de l'italien par l'Abbé Robert Jacquin. 67 illustrations. Lettre-Préface de S. Em. le Cardinal Dubois, Archevêque de Paris. Maison de la Bonne Presse, Paris. 1928. Pp. 135. Prix, 5 *fr.* 65 *franco.*

LE PÈRE F.-A. VUILLERMET, DES FRÈRES PRÊCHEURS. Par Adolphe Thery, Avocat près la Cour de Paris, Maitre de Conférences a l'Institut Catholique de Paris. Préface du R. P. Raymond Louis, O.P. Éloge Funèbre du R. P. F.-A. Vuillermet, par le R. P. Padé, prononcé a Saint-Maurice de Lille. P. Lethielleux, Paris-Vi^e^. 1929. Pp. xi—259. Prix, 15 *fr.* 75 *franco.*

DEUX ENFANTS. Notes et Souvenirs Recueillis par une Amie. Préface d'Emile Baumann. Maison de la Bonne Presse, Paris. 1928. Pp. 102. Prix, 3 *fr.* 45 *franco.*

MARGARET SINCLAIR. Par F. A. Forbes. Traduit de l'Anglais par Abel Dechêne, S.J. Préface de S. G. l'Archevêque de Glasgow. P. Lethielleux, Paris-VI^e^. 1929. Pp. 151. Prix, 7 *fr.* 60 *franco.*

DERNIERS SOUVENIRS SUR GUY DE FONTGALLAND, 1913-1925. Maison de la Bonne Presse, Paris. 1928. Pp. 127. Prix, 3 *fr.* 45 *franco.*

MISCELLANEOUS.

WHAT ELSE IS THERE? A Novel. By Inez Specking. B. Herder Book Co., St. Louis and London. 1929. Pp. 258. Price, $2.00 *net.*

SECOND LATIN. By Jared W. Scudder, The Albany Academy, Albany, N. Y. (*The François-Scudder Latin Course,* Book 2. Allyn & Bacon's Latin Series, following the Recommendations of the Classical Investigation.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1927. Pp. xxvii—641. Price, $1.80.

OUR ENVIRONMENT, HOW WE ADAPT OURSELVES TO IT. By Harry A. Carpenter, Specialist in Science, Junior and Senior High Schools, Rochester, N. Y., and George C. Wood, Chairman of the Department of Biology and General Science, James Monroe High School, New York. (*Modern Science Series for Junior High Schools,* Book II.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. xx—435. Price, $1.60.

TWO-PENNY PAMPHLETS: B272, *Mother Magdalen Taylor,* Foundress of the Poor Servants of the Mother of God, 1832-1900. By Mary Angela Dickens. Pp. 35. B274, *Strong to Endure.* The Story of a Religious of the Society of Marie Reparatrice, Mère Marie de l'Agnus Dei. Pp. 24. B275, *Edith Mary Moore, a Girl in the Modern World.* Pp. 40. C257, *The Anglican Mind.* By the Rev. John Ashton, S.J. Pp. 24. D099, *The Basis of Christian Unity.* By the Most Rev. John T. McNicholas, O.P., D.D., Archbishop of Cincinnati. Pp. 16. D0100, *Common-Sense Talks on Morality.* By the Rev. Joseph Degen, Coalville, Leicester. Pp. 20. D0101, *Did Christ Organize a Church?* By A. H. C. Downes. Pp. 15. Catholic Truth Society, London. 1928. Price, *two-pence* each.

SMITH'S LATIN LESSONS. Revised by Harold G. Thompson, Supervisor of Ancient Languages, New York State Department of Education. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1929. Pp. xxiii—505. Price, $1.40.

OUR ENVIRONMENT, ITS RELATION TO US. By Harry A. Carpenter, Specialist in Science, Junior and Senior High Schools, Rochester, N. Y., and George C. Wood, Chairman of the Department of Biology and General Science, James Monroe High School, New York. (*Modern Science Series for Junior High Schools,* Book I. Edited by James M. Glass.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. xviii—281. Price, $1.20.